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## I.—A SEMANTIC STUDY OF THE INDO-IRANIAN NASAL VERBS.

### PART III.

#### T. Miscellaneous.<sup>1</sup>

#### T. a. To hurl, shake, quake.

53) *drāṇāti* 'hurls': no *n*-forms and no cognates of obviously related meaning.

I would define *drāṇāti* by some word like 'iaculatur', e. g. σκήπτει (1) 'stakes, props'; (2) 'throws a stake', cf. Eng. *brandishes* 'shakes a brand', and βάλλει 'strikes, hurls (at)' (see P.). Even more precise is Eng. *throws*: Gr. τείρει 'pierces', Lat. *terit*. A base DRĒ(W)- 'caedere' (cf. DER- in no. 1) would be warranted by Skr. *dráviṇam* 'property' (see P.), by *dravyam* 'ξύλον, scheid'; and by *drávati* 'runs' (see R).

54) *dhunāti/dhunóti* 'shakes': *n*-flexion in θύνει, θυνεῖ 'darts, dashes' (see R.).

Base DHĒ(Y)-(?) , DHŌ(W)- / DHĒ(W):

	Skr. <i>dhūṇāti</i> 'kindles'	<i>fūmus</i> 'smoke'
<i>fōmes</i> 'kindling'	<i>favilla</i> 'cinders'	<i>fovet</i> 'warms' (but see no. 117) <sup>2</sup>
<i>θυεία</i> 'mortar'	<i>θύεστος</i> 'pestle'	<i>θυῖ</i> 'subat' <sup>3</sup>

<sup>1</sup> These verbs are not classified with vigorous exclusion. Thus nos. 53, 54, 55, might well be put under K.

<sup>2</sup> Cf. the gloss *fomito* 'πελεκῶ'.

<sup>3</sup> Primary meaning in this group is 'caedere'. With this sex-verb cf. Lat. *futuit*, with *f*- from *dh*- (but see 41 fn.). The sexual use of the terms 'mortar' and 'pestle' is commented on for Italian by Boccaccio, Decam., Conclusionone, and is found in the stories at 7. 2; see *permolere* in Hor. S. 1. 2. 35. Does *fustis* (from DHU-S-TIS?) 'club' belong here or to 41 fn.?

Skr. *dhāvati* 'washes' (see M.)*favissae* 'pits'<sup>1</sup>*dhārā* 'schneide'*fovea* 'pit'Skr. *dhārā* 'stream'*dhārakā* 'vulva' (no. 51)Forms from *DHĒ(y)*- are rare but*θῖς* (stem *θi-v-*)Skr. *dha-nū-s*Lat. *fi-ni-s* 'sandy shore, *litus*, boundary' (see no. 2)

may belong here (cf. Skr. *velā* 'finis, rivus, litus' in no. 36); *DHĒ(y)*- appears in an extended form in no. 11, fn.

55) *kṣubhnāti/kṣubhnōti* 'quakes, trembles': no *n*-forms.

The primitive sense is more nearly approached by O. B. *skubq* 'vello', O. E. *scufan* 'schieben, stossen'. The meaning 'quakes' is but an intransitive to 'shakes' (no. 53), and both meanings are combined in Lat. *vibrat*, a denominative to a stem attested by Skr. *vādhar* 'weapon', with the vocalism of *vidhyati* 'pierces' (see no. 36).

T. β. (= G.). To nod, sink, bend.

We saw in G. above that Eng. 'nods' derives from 'shakes, beats, pushes'. Prellwitz (s. v. *κλάδος* 'twig') writes a base *KELO-/KLĀ-* which he defines by 'schlagen, brechen, biegen', and s. v. *κλώθω*, a base *KALA-/KLŌ-* 'biegen, flechten'. Uhlenbeck, s. v. *rugnās*, writes two bases *LEUG-*, the one meaning 'biegen', the other 'brechen', but he suggests their ultimate identity. In the technical language of the game of cricket 'to break' is 'to curve' a ball. A 'broken' landscape is one "marked by elevations and depressions", cf. *κεκλασμένος* 'deflected'. So *πλάγιος* 'bent, sloping' belongs with Lat. *plāga* 'blow' (cf. *ἀπότομος* 'abrupt, steep'), and it would seem that Lat. *flectit* 'bends, twists' belongs with *θλάει* ('zer)stösst, verwundet' supposing it to have been assimilated in flexion to *plectit* 'plaits, twists', (cf. *plectitur* 'is beaten', whose derivation from *πλήκτης* 'schläger' seems most improbable, even though *πλήκτρον* 'quill, pick', a technical word, was brought over in Latin as *plēctrum*). In view of *φλάει* 'θλάει', *flectit* may be more specifically connected with *floccus*<sup>2</sup> 'lock of wool, *κορρά*', *φάλκης* 'curved beam, *δόρυ*', *φορκός* 'bow-legged', (cf. *τόξον* 'bow', cognate with Skr. *tākṣati* 'cuts, hews', no. 85), *falc-s* 'secula'.

<sup>1</sup> But see Studies, p. 191.

<sup>2</sup> Cf. *flōces* 'faex vini' (Caecilius, ap. Non. 114, 15), with a primitive sense, I take it, of 'broken up, carries' (no. 7).

In English, *bends* is a specialized sense of *binds*, O. E. *bendan* meaning specifically 'to string a bow, bind a string to it'; and, if Skr. *bandhurás* 'inclined, bent, sloping' be correctly written with *b-* and not *v-* (the latter in the smaller Petersburg lexicon), this specialization may have been proethnic.

Other ways in which the notion of 'bending, leaning, sloping' may have originated are not lacking. In English, 'sloping' and 'slanting' have both developed, it would seem, from the notion 'slippery'; 'tapering' from the shape of a wax candle or of its flame; and *dips* 'slopes' goes back to the notion of 'deep', whose primitive sense would seem to have been 'fossa' (see Uhlenbeck, got. Woert. s. v. *diups*). The English verb *tilts* 'slopes' derives from a noun *till* 'zelt'. In Latin *fastigatus* 'roof-shaped' was generalized to 'sloping', and so was *turbinatus* 'top-shaped'.

56) *grīṇāti* 'slopes': *n*-flexion in κλίει and *in-clinat*.

Base *KLǎ(Y)-*, 'to strike', cognate with the base *s)KEL-* 'caedere' of no. 11: cf. κλάει 'breaks'. I am not averse to supposing denominative origin, from a base *KLǎY-* 'tilt' found in κλτοίον 'shed', κλτύς 'clivus', κλισία 'hut'. The notion of 'sloping' would have been suggested by the tent ever so early<sup>1</sup>. The phrase 'zelt schlagen' (cf. no. 14 fn.) is also of semantic interest in this connection. Noting the development of the sense 'hides, covers' in nos. 18, 19, we can unite καλτά 'hut' with κλτοίον, writing a base *KLǎ(Y)-*, cognate with the base *KL-* found in Skr. *ḡaraṇám* 'hut', *ḡarma* 'roof' (cf. Eng. 'hut': *hides*, see Skeat, s. vv.).

57) *hruṇāti* 'bends': no *n*-flexion and not enough cognates to throw clear light on the original meaning.

T. γ. To grow old, be born.

We commonly express the effect of age in terms of the verb 'to break' and 'to bend': old age is 'frail' (: *fragilis*) and 'bent'. Man cometh up as a flower (cf. *putrás* 'scion' in no. 41), and is cut down. He fades like a flower.

58) *jināti* 'ages': *n*-form in O. E. *cwinan* 'schwinden'. Lat. *viescit* 'withers' is also compared. If we might define *jināti* by 'breaks' (intrans.) it will be a special sense of no. 9; cf. Lat. *marcet* 'droops, languishes' (no. 5).

<sup>1</sup> Written previous to the appearance of Meringer l. c. p. 120 "*\*kēi* 'lehnen' ... von einem speziellen 'lehnen', vom zusammenlehnen von stangen, um ein zelt zu bauen".

59) Av. *zānaite* 'γίγνομαι'.

Only in Avestan does the root *ĜEN-* exhibit *n*-flexion. This may be a mere innovation, modelled on forms of the homophonous root *ĜEN-* 'to learn', or a survival from the proethnic period. The root *ĜEN* 'gets (= begets), is born' was doubtless of early establishment in the proethnic period, too early to allow of any certain inductions as to its original meaning. When we separate from it the stem *G<sup>w</sup>(E)NĀ* 'woman' we blink, in my opinion, rather than solve a difficulty. Uhlenbeck (ai. Woert. s. v. *jānati*) proposes to unite the two roots *ĜEN-*, deriving from a primitive meaning "vermögen, im stande sein." This vague definition is far from satisfying. I too would unite these roots<sup>1</sup> (see no. 63) but with a sexual meaning, noting the "euphemistic" sexual use of *γινώσκω*, and Lat. *nosco*. In view of the common occurrence of the reduced grade *-ĜN-*, it is always possible that this root started as *GHEN-* or *G<sup>w</sup>HEN-* (cf. *G<sup>w</sup>(E)NĀ* 'woman'), identical with *G<sup>w</sup>HEN-* 'caedit, molat' [cf. *μυλή-φαιος* 'mill-ground', and note the sexual use of *caedit*, (per-)molit]. Great morphological difficulties are presented by Av. *zānāite* and Skr. *jāyate* 'γίγνεται', and I am disposed to set up a base *Ĝ(H)Ē(Y)-N-* 'caedere', cf. O. E. *cīnan* 'to burst, bud', *cīnu* 'riss'; *cið*, O. H. G. *-kidi* 'schössling, spross'. This brings us to a development of meaning already discussed above (no. 41). If in *ĜEN-* *n* is a 'determinative', the root *GHE-D-* (Skeat s. v. *get* writes *G<sup>w</sup>HED*) 'gets' may also belong with *GHĒ(Y)-*, the sense being explained as in P. above. Then Eng. *gets* 'gignit, procreat' is an ultimate cognate of *gignit*.

T. δ. To stick, tarry.

60) Av. *miðnāiti* 'weilt, tarries'. This Avestan form has developed from the bases discussed in nos. 12, 30, 46. For the meaning cf. Goth. *beidan* (no. 14), and Germ. *bleibt* (no. 166).

T. ε. (= E). To sing.

The development of the notion 'to sing',—to make a noise— from words meaning 'to strike' may be seen in locutions like *κόπτεσθαι—τύπτεσθαι τίνα* 'plangere aliquem', *plaudere* 'to clap, cheer'; 'to strike' means 'to give forth sounds', and *schlagen* is defined by 'to sing, warble'; Italian *stampila* was a song accompanying the "patting" that marked time for the dancers,

<sup>1</sup> Cf. Eng. *kin* 'genus, cognati': *kith* 'cognoti', but = kindred, like Homeric *γῆνοί τε γυναιί τε* 'brothers and sisters'.



but has come to mean 'song' in general (cf. Zambaldi, *Vocabolario Etymologico*, 1027 E, and Körting, l. c., 7744). The base s)NŌ(w)- / (?) s)NĒ(y)- has the sense of 'sing', developed on the same lines, perhaps (see E above).

61) *gr̥ṇāti* 'sings': no *n*-forms,

In the absence of other *n*-forms, it is not clear but *gr̥ṇāti* 'sings' has been modelled in its flexion on the homophonous *gr̥ṇāti* 'swallows' (see no. 43), though the two roots (GĀR- and G<sup>W</sup>ER-) may both be translated (nearly) in terms of 'schlagen', (1) es schlagen die vögel (2) der fresser schlägt sich den leib voll. But neither of these roots makes strongly the impression of belonging to the technical roots, but rather of being onomatopoeitic, whether by direct or by symbolic<sup>1</sup> imitation.

#### T. ζ. To think, to learn.

Verbs of mental perception are easily derived from verbs meaning 'to split, pierce', as our association groups for the words 'penetration, insight, perspicacity' clearly attest. The perception may be even physical, i. e. sight. A curious illustration is afforded by our word *keen*, which now means 'sharp, cutting' but, so far as its history is recorded, this is a throwback from the sense 'knowing'. Luther used *bescheidenheit* as a translation of γνῶσις, and *scheiden* (: *scindit*) means 'to distinguish', cf. *cernit*: *kr̥ṇāti* (no. 11), *scit* 'knows': O. Ir. *scian* 'knife' (Wharton, *Etyma Latina*); *νόος* 'mind', *νοεῖ* 'perceives', Goth. *snūtrs* 'wise' (see B. γ.) belong to s)NŌ(w)- 'to cut'. 'Thoughts' and 'notions', as well as emotions strike us (see S). Further verbs that admit of this explanation of their meaning are *sentit* 'perceives': *sentis* 'thorn', σκέπτεται 'peers, searches, examines': σκέπαρον 'axe'; *re-perio* 'I find out, learn': *πείπει* 'pierces'. Here, perhaps, *μυθάσθαι* meets its explanation, if it started with the sense 'to search for, grope for, seek to learn' (cf. no. 30, and Ital. *frucare*, Fr. *fouiller* in no. 51); and so, perhaps, *μυθάσθαι* = 'seeks to learn by inquiry, pries into',<sup>2</sup> unless 'to wake up', as in Skr. *bódhati*, was the primary sense. The root WEID- 'to see, learn' is explicable on this line. Sk. *vēda* 'oīda' has beside it *vindāti* 'finds', whose etymological meaning is

<sup>1</sup>A vocal gesture for the throat would certainly employ a guttural: the throat being named for the gutturals, the nose from the nasals, the teeth from the dentals, not conversely.

<sup>2</sup>In English, 'to pry', a popular perversion of 'to prise', clearly attests the notion of 'finding' out by 'splitting' into.

'trifft, antrifft' (see P. above), though Uhlenbeck defines WEID- by 'sehen', cf. 1) *vindu-* 'kennend, vertraut mit', 2) *vindu* 'findend, gewinnend'. I would derive *vind-* from *vidh-* 'to pierce, cut, separate', most clearly attested for the proethnic period by *vidhú-s* 'solus' (no. 15), Lat. *viduus*, Lith. *vidūs* 'medius, interior', O. Ir. *fid* 'δóρυ, δρῦς',<sup>1</sup> Eng. *wood*.<sup>2</sup>

62) Av. *mānāiti* 'thinks': *n*-form in O. B. *mi-nē-ti* 'put are', no. 25.

The base was *MẼ(V)-*, discussed in no. 12. With different determinatives, *meditatur*, μῆδεαι 'plans, contrives', *mētatur* 'measures, plans.' The base *ME-N-* was specially isolated and allocated to the meaning 'to think.'

63) *jānāti* 'knows': *n*-flexion in Lith. *žino-ti* (?), Goth. *kunnan*.

As to the form, I explain *jānāti* as for *ĜẼ(V)-NĒ(V)-TI*, 1st pers. *ĜẼ(V)-NŌ(W)-MI*; the form *GI-NŌ(W)-MI* may be inferred from Lith. 1st. plur. *žino-me*, though *ĜN-NŌ-* is also possible. That in *jānā-*, Lith. *žino-* the syllables *nā* and *no* correspond to *νω* in γι-γ-νó-σκαω seems to me highly probable.

As to the meaning, a base *Ĝ(H)Ẽ(V)-* 'caedere' was found in no. 59. This definition is further supported by the cognates of Lat. *hi-scit* 'cracks, splits, gapes' and, with "determinative" or suffixal *n*, by Skr. *há-nu-s* 'jaw' and its kin; cf. particularly γένυς 'blade of an axe, jaw', to which Eng. *knife* is ultimately related. The jaw with the teeth was the first cutting instrument, and Samson made use of the jawbone of an ass for bloody slaughter. A further extension of *Ĝ(H)Ẽ(V)-* 'caedere' is found in *ĜẼ-BH-* and, with "infix" nasal, *ĜE-MBH-*; see the cognates cited by Uhlenbeck s. v. *jāmbhate* 'bites' and by Prellwitz, s. v. γόμφος 'tooth, peg'. This group especially connotes opening the mouth to eat (see Q.). See further on *ĜHẼ(V)-* no. 107.

T. η. To buy (cf. no. 12).

64) *krināti* 'buys': *n*-flexion in O. Russ. *krinuti* 'emere', O. Ir. *crenim* 'emo'.

Base *K<sup>w</sup>RẼ(V)-*: this base, barring the difference in gutturals, may be an extension of *S)KER-* in no. 11, with meaning developed as in Eng. *swaps* (no. 12). Even the shift between *κ* and *K<sup>w</sup>* may be found in the case of *SKER-* (see no. 11, p. 174,

<sup>1</sup> The special form *vyadh-* of the Skr. root *vidh-* is a compromise form, made up of the roots *vadh* and *vidh*, see no. 36.

<sup>2</sup> Note the semantic equation *wide: wood = broad: board* (see 26 fn.).

fn.). There is no phonetic inconsistency in supposing SKER- to have mutated with K<sup>w</sup>OR-. There are too many ways of arriving at the notion of 'buying' to insist, however, on this one way; thus 'purchasing' is 'pursuing' (= 'acquiring, getting' —in short, 'seizing', see P.); or it is 'taking' (cf. Lat. *emit* 'takes, buys', or it is 'securing' (cf. Lat. *destinat*); or it may be like Germ. *kaufen* (denom. to Lat. *caupo* 'huckster'), or have developed like Fr. *acheter* (from Lat. *acceplare*). A base K<sup>w</sup>RĒ(Y)- 'caedere' might be abstracted from πρί-νός 'oak', *quercus*<sup>1</sup> (fr. \**qwrī-cos*), if it is right to derive δρῦς from DER- 'to split'.

Returning to the base K<sup>w</sup>OR-, alternating with SKER-, the words πόρνη and *scortum*, both = 'meretrix', invite identification.<sup>2</sup> Prellwitz, to be sure, derives πόρνη from πέρνημι (cf. no. 100) 'vendo', and the notion of traffic, of sale or purchase, inheres in the modern conception of the 'meretrix', as it probably does in the meaning of the word "meretrix". With SKÖR- as a base we can unite Goth. *hōr-s* with this group (cf. Eng. *w* > *hore*, with inorganic *w*). With *hors*, Lat. *cārus* 'beloved' is connected, with *ā* from *ǎ*, I take it, cf. Skr. *cārus* (from KĒRUS). It may well be that the primitive sense of *cārus* was 'magni pretii', and if so the bases s)KER-/K<sup>w</sup>OR-/K<sup>w</sup>RĒ(Y)- are to be brought under a single rubric, cf. WEL-/WLĒ(Y)- in no. 6.

Here an explanation of the English verb *hires* offers itself. Skeat writes a primitive Teutonic base *hūr-*, which would derive from KÖ(W)-R-, a form possibly mutating with the base SKER- (see no. 11, p. 174, fn.).

v. (cf. also j., w., and nos. 52, 140, fn.).

I permit myself here a brief excursus on the guttural question. If we admit the entire validity claimed for the etymologies generally adduced to establish proethnic *ḱ* *q* *q<sup>w</sup>*, not a few cases remain where words of close synonymity show bases identical save in the nature of their gutturals. Here an adjustment becomes necessary; we may either lay most weight on the semantic correlation and admit a proethnic shifting in the gutturals, whether of an occasional and sporadic nature, or a general and regular interchange of the gutturals conditioned on definite phonetic environments, e. g., (1) KA, (2) K<sup>v</sup>E-, (3) K<sup>w</sup>O- with final adjustments whereby, after allocation to definite shades of meaning, *k*, *k<sup>v</sup>* or *k<sup>w</sup>* prevailed; or we may lay most weight on

<sup>1</sup> Lat. *scri-nium* 'chest' = 'made of wood' (no. 61)?

<sup>2</sup> Note that -*νη* and -*tum* are both participial suffixes.

the phonetic correlations and refuse to unite under the same rubric K<sup>ER</sup>- (= K<sup>ER</sup>-, no. 7), K<sup>ER</sup>- (= Q<sup>ER</sup>-, no. 11) and K<sup>WER</sup>- (= Q<sup>WER</sup>-, no. 64), basing such refusal on the existence of bases like S<sup>KER</sup>- (no. 11), S<sup>TER</sup>- (no. 26) and S<sup>PER</sup>- (no. 35), all of which mean 'caedere, pungere'.

## II. The *nu*- class verbs.

A large proportion of these verbs have been already discussed, without regarding the relative chronology of the *nā*- and *no*- suffixes, in the previous chapter, viz. :

65) <i>açnóti</i> (no. 34)	75) <i>lunóti</i> (no. 2)
66) <i>inóti</i> (" 44)	76) <i>vṛṇóti</i> (" 51)
67) <i>kṛṇóti</i> (" 11)	77) } <i>urṇutē</i> (no. 18)
68) <i>kṣinóti</i> (" 10)	
69) <i>kṣubhnóti</i> (no. 55)	78) <i>sinóti</i> (no. 15)
70) <i>dhūnóti</i> (" 53)	79) <i>skabhnóti</i> (no. 21)
71) <i>prṇóti</i> (no. 27)	80) <i>skunóti</i> (no. 19)
72) <i>pruṣṇóti</i> (no. 24)	81) <i>stabhnóti</i> (no. 20)
73) <i>minóti</i> (no. 12)	82) <i>strṇóti</i> (no. 26)
74) <i>riṇóti</i> (" 48)	83) <i>sprṇóti</i> (" 35)

The remaining stems in *-no*- follow, repeating in their arrangement the classification of the previous chapter; the letters K', L', etc. constitute, without more ado, a reference to K, L, etc.

### K'.

84) *akṣṇóti* 'mutilates': no *n*-forms.

On the basis of *nir-akṣṇóti* (A. V.) 'zermalmt, jagt aus einander' Uhlenbeck derives *akṣ*- from *aj*- in *ájati* 'drives'. I divide *ak-ṣṇóti* (cf. no. 2), and connect with *açánis* 'acies', cf. *áksus* 'stake', *akṣnayā* 'obliquely' (= 'stake-shaped', see T. β and no. 56).

85) *takṣṇóti* 'hews, fashions': no *n*-forms, but cf. τέχνη 'art, skill'.

Base *takṣ*- cognate with *takti* 'hastens' (see R.), *stakati* (Dhātupāṭha) 'strikes against, thrusts back'; also with *ták-man*- 'τέκνον' (cf. no. 41).

86) *ā-tinóti* 'crushes' (?).—Probably a false reading, but capable of explanation from *tāyús/stenás* 'robber', *stāyāti* 'is stolen'; sense as in no 38.

87) *dabhnóti* 'harms': no *n*-forms.

## Base DEBH:

*dēpei, dēpei* Lat. *depsit* 'kneads, tans, beats'  
*dabhrds* 'small', cf. *kqudrds* (no. 12, fn. 2)<sup>1</sup>

88) Av. *vīnaoiti* 'schlachtet'. See no. 36.

89) Av. *stərənaoiti* 'peccat'. See the base STER- in no. 26; for the meaning note *πταiei* 'anstösst, peccat' (: *πρίσσει* 'zer-malmt', see no. 123).

90) *sunōti* 'premit': no *n*-forms.

Base *sō(w)*-. Generally cognate is the group in no. 15. The notion of 'pressing' came from 'beating', cf. also *sūtās* 'driver', *suvdti* 'drives' (see R. and no. 48); with *somas* 'vinum' cf. *mustus* 'gepresstes' (no. 38). Here *sau-cius* 'wounded' (*sōw-k/sē(y)-k*-), *sū-rus* 'stake, branch', Skr. *somas* 'moon' (if = 'sickle'); *sūnūs* 'son' = *ausgepresstes, ausgeschnittenen*, or = *scion* (cf. *sūrus* 'branch' and see no. 41).

L'. To splice, bind, fasten.

No examples.

M'. To strike, beat, wash (by beating).

No examples.

N'.

91) *minōti* 'walls, builds'. See no. 12. Classified here, like Lat. *struit* (no. 26).

92) Av. *gūnaoiti* 'verschafft (Keller), schenkt' (Bartholomae Hdbch.).

Cognate Avestan words: *gaona*- 'abundance, plenty', *xratu-gūt* 'thought-abounding', but not *gaona*- 'kind, color': Skr. *guṇā-s* 'thread, string, kind'. As to *gūnaoiti*, one may wonder if Bartholomae's rendering by 'schenkt' had etymological purport. The context is as follows:

yō vīspāhu karšvōhu mainyavō yazatō vazaitē xʷarəṇō-dā;  
 y. v. k. m. y. v. xšaθrō-dā:

aēšam gūnaoiti vərəθraγnəm | yōi dim dahma vīduš-aša  
 zaoθrābyō frāyazənte.

<sup>1</sup> *ἀ-τέμνει* 'harms' is not a cognate, but belongs rather with *στέμνει* 'shakes, harms', to which Lat. *temnit* might belong—(?) from *\*tem-b-nit*, though the *p* in *contempsi, contemptus* is no proof—and Eng. *stamps*, base s)TEM-B-, extended from s)TEM- in *στόμα* 'point, edge, mouth' (?=slit), *στώμιξ* 'δόρυ', *tōmentum* ('shreds), stuffing', *τέμνει* 'cuts'.



"Mithra the heavenly divinity comes to all regions giving glory, . . . giving power:

Of those he spreads-abroad the victory | Who, pious and knowing right

With oblations worship him".

The rendering 'spreads-abroad', like 'schenkt', conveys my sense of the etymology, viz., *gūnaoiti* = 'fundit'. For Latin *fundit* (as for Greek *χίει*) the connotation of 'heap, abundance, quantity' is clear. Note in general Lewis and Short's definitions: B. a., 'to pour forth in abundance'; B. b., 'to bring forth, bear or produce in abundance'; also note especial examples like Gallorum fusa ('large, well-grown') et candida corpora (Liv. 38, 21, 9), ne (vitis) in omnes partes nimia fundatur ('spread, grow, increase'), with which we may compare in Greek *χυρδὸν ἔρπος* 'a luxuriant vine'. Further Greek examples: *χύσις* 'quantity, abundance' (Anthol. Pal.); *χύδην* 'in floods, heaps'; Aristotle's *χυτοὶ ἰχθύες* 'shoals of fishes', echoing *ἰχθύες* . . . *κέχυνται* 'the fish are heaped up' (Odyssey). But if the meaning 'abundance' is clear, it yet remains to reconcile phonetically *gūnaoiti* 'schenkt' with *zaothrā* 'χοή, libatio'. This is the problem of guttural variation (G<sup>WH</sup> / ĠH) frequently mentioned above, and the solution lies in establishing a base ĠHĒ(Y)- alternating with G<sup>(W)</sup>HŌ(W)-. The *f*- of *fundit* attests, I take it, G<sup>WH</sup>-, for the current explanation of *fu*- from *χyu*- is mere special pleading. Generally speaking *χ* might, to be sure, have been rounded before *u* to *f*-, but was it? In Greek precisely the contrary happened, the group G<sup>WHU</sup>- yielded 'unrounded' *χyu*-, and not *φyu*-, e. g., in *ἐλαχύς*: *ἐλαφρός*. There is no real support for the contention that *fu*- in *fundit* is the product of Italic *χyu*-, the further examples adduced by Brugmann (Gr. I<sup>2</sup> § 605, 3) being far from cogent.<sup>1</sup>

<sup>1</sup> These examples are: (1) *fulvos*, doublet of *helvos*, but the variation G<sup>WH</sup>- / ĠH- in this group is attested in Slavic and Indo-Iranian languages (see 52, fn. 2); (2) *furca* 'fork': *χάραξ* 'paling'. But why *furca*: *χάραξ* to the exclusion of *furca*: *φράσσει* 'stakes, hedges in'? Who shall say that 'stake' is the prior meaning of *furca* rather than 'fork'? That it was not the V outline that constituted the "furcitas" of the *furca*, rather than the tail of a Y outline? Starting with the V outline, *φάραγξ* 'cleft, chasm' is the true etymon for *furca*; cf. the alternative geographical names *Furculae* Caudinae and Caudinae *fauces*, and if *fauces* be correctly rendered in point of metaphor by *φάρυγες*, *furculae* will be correctly rendered in point both of metaphor

93) *cinóti* 'heaps, gathers': no *n*-forms, and no certain cognates. The definitions point to a semantic development as in *stynāti* (no. 26). Supposing a primary sense like 'stacks, stakes' possible cognates are

*κίς* 'grub'

*ciet* 'goads, hastens'

*cā-mex* 'bug'

*κινεῖ* 'drives' (see R.)

O'.

94) *dunóti* 'burns': *n*-flexion in O. E. *týnan* 'to injure, torture'.

Base  $D\check{A}(w)$ -, justified by *δαίει* 'burns', *δάφιος* 'hostile' (with  $\bar{a}=\bar{e}$ );  $D\check{A}(w)$ -L-, by *δαλεῖται* 'injures' but  $D\check{E}(w)$ -L-, by *dēlet* 'destroys'.<sup>1</sup> The base  $D\check{E}(w)$ - is a compromise form of  $D\check{E}(y)$ -/ $D\check{O}(w)$ - 'to split > <splice' in L. fn. 'To burn' is not the primitive sense. Homeric *δηῖος* means 'destroying, slaying', and the derivative verb *δηῖω* is used characteristically with *ἔγχει*, *χαλκῷ*, etc., see no. 14.

Cognates not previously mentioned:

*ἐν-δύει*, *ἐν-δύνει* (1) 'pierces, penetrates, enters';<sup>2</sup> (2) 'fastens on,

*δύναται* 'can'<sup>3</sup> wraps on, *induitur*'

P'.

95) *āp-nóti* 'obtains': no *n*-forms, but cf. *ápnas* 'opes'.

and etymology by *φάραγγες*. In passing, I note how the V shape clarifies the definition of *φράσσει* 'fences' [see the diagram of a *Zaun* (Schräg) in Meringer, l. c. p. 121], while the same V-shaped outline suggests that some sort of 'funnel' or hollow wedge employed in stuffing materials through a small aperture was designated by *\*farcī-s*, whence Lat. *farcit* 'stuffs'; or still in terms of the V outline, *farcire* may have meant 'to plug, fill by plugging'. It is possible also to define by 'to ram, tamp' (see N.).

<sup>1</sup> Lat. pf. *dēlēvit* looks like a blend of  $D\check{E}(w)$ - +  $L\check{E}w$ - (see no. 2).

<sup>2</sup> The sense of motion which was beginning (enters=goes into) in *ἐν-δύει* seems attested also in the cognates of Skr. *duvās* (see Uhlenbeck, l. c.). This sense of motion (see H.) was very much alive in Gr. *δύω*, but the examples clearly show that the motion was penetration.

<sup>3</sup> The development of sense was general, perhaps, on the lines suggested in S above (see also no. 115, below), but a somewhat definite approach seems offered by Lat. *vis* 'might': *ίς* 'sinew, muscle, nerve'. We must undoubtedly start with the concrete sense of *ίς*, and connect  $w\check{a}r$ - with the base  $w\check{E}(y)$ - 'to split > <splice' (see no. 36), cf. Skr. *vayā* 'with'. Accordingly, I suspect that *δύναται* 'is strong to' is also a secondary derivative to  $D\check{E}(y)$ -/ $D\check{O}(w)$ - 'to split > <splice'. Gortynian *νύναται* is similarly derived from  $s)N\check{E}(y)$ -/ $sN\check{O}(w)$ - 'to split > <splice' (see A. a).

Base  $\tilde{E}(Y)$ -P- 'κόπτειν' (: 'capit, captat', cf.  $\tilde{E}(Y)$ -S- in no. 45):

Skr. <i>īpsati</i> <sup>1</sup> 'seeks to obtain, desires'	Lat. <i>optat</i> 'seeks'
(?) <i>ἰπνός</i> 'oven'	<i>ὀπτᾶ</i> 'cooks' <sup>2</sup>
<i>ὀπώρα</i> 'messis'	

A base  $\tilde{a}p$ - (=  $\tilde{a}P$ ?) appears in the words:

<i>apio</i> 'ligo'	<i>apiscitur</i> 'obtains'	<i>apex</i> 'top' <sup>3</sup>
(?) <i>ἀπελος</i> 'vulnus recens'	<i>ἀπρίξ</i> 'mordicus' (cf. L.); 'fast, tight'	
<i>ἀπέλλα</i> 'gathering'	Skr. <i>apāṣṭhds</i> 'barb, hook'	

which suggest again a sense 'to split' <splice'. Besides *īpsati* there has been nothing to prove the diphthongal character of the root. Perhaps we should put here

<i>ἰπες</i> 'grubs'	<i>apis</i> 'bee'
<i>ἰπεται</i> 'premit'	<i>ἰπος</i> 'press, dead-fall, trap'

Further cognates:

Skr. <i>apsas</i> 'corpus, forma' (no. 11)	<i>opus</i> 'ἔργον' <sup>4</sup>
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For the *e*-color of the base, barring the mutating (?) *o* of *ὀπώρα*, *opus*, *optat*, I am free to admit that there is no certain warrant, *cōēpi* (Lucretius) being possibly from \**co-eapi*; but further note, with mutating  $\tilde{E}$  (?) / $\tilde{O}$ ,

Skr. <i>āpts</i> 'friend'	<i>ἡπιος</i> 'freundlich'	Lith. <i>opūs</i> 'mollis, fragilis'
<i>ὀπᾶδός</i> 'ἀκόλουθος', <i>ἵππερος</i> , <i>δοῦλος</i>		<i>ὀπᾶων</i> 'comes, famulus'
<i>opera</i> 'ἔργα τῆς'		(?) Skr. <i>āp-rds</i> 'operosus'

<sup>1</sup> Brugmann, Kurze vgl. Gr. p. 145, anm. 4, explains *ik-* of Skr. *īkgate* 'sees' from *i* + *oḡu*, but this assumption is inconsistent with *i* in *dn-īkam* 'facies' (= acies), *ὀπ-ιπέυει* 'ogles'. I set up a base  $\tilde{E}(Y)$ -κω- 'caedere, videre' (see T. ζ):

Lat. <i>aequos</i> 'ὀμαλός' (no. 15), level'	<i>αἰπός</i> 'ἀπότομος' (T. β; 96)
Skr. <i>dn-īkam</i> 'face'	<i>ὀπ-ἔπης</i> 'ogler'
<i>ὀπ-ή</i> 'hole'	<i>oc-ulus</i> 'eye'
<i>ἐν-ωπή</i> 'προτομή' (no. 51, fn.)	O. Ir. <i>enech</i> (Stokes, l. c., p. 48)

Base  $\tilde{O}(w)$ -κω-: Goth. *augo* 'eye'.

<sup>2</sup> This pair of words certainly does not, on the face, reveal a connection with *κόπτειν*, but if the 'butcher' and 'cook' were one [see the citations in Leo Meyer, Woert. s. vv. *άρταμος* (I. 272; cf. the gloss *άρταμεῖν*· *κατακόπτειν*) and *μάγειρος* (IV, 318)], *ὀπτᾶ* may be derived from \**ὀπτης* 'butcher, cook'; cf. *ἀρτο-κόπος*· *ὁ πέσων ἐν ἐργαστηρίῳ* which, with Lith. *kerū* 'coquo', may be cognate with *κόπτει* 'caedit'.

<sup>3</sup> The priests wore an *apex*, a tiny wool-wound rod.

<sup>4</sup> The sense of spinning found in *ἐργα* in no. 142 is attested for *opus* by Plautus, Asin. 425. *operas araneorum*.

<sup>5</sup> The rough breathing of Hesychian *ἡπετο-ἡκολούθει* shows the influence of *ἔπεται*, unless the form be from *ἔπεται*.

96) *rdhnóti/rādhnāti*: 'thrives': no *n*-forms; base *RĒDH-*.

I take the meaning here to have derived, as in *puṣṇāti* (no. 41), from a base meaning 'to break, burst forth, bloom', and this meaning to have come from an earlier 'to split > < splice', one of the technical verbs discussed in L. I set up the following bases (see also no. 48):

ǾR-/(?) IR- (: *ĒYR-*):

Skr. <i>triṇam</i> brūchiges land <sup>1</sup>	<i>irivilla</i> 'ausschlag'
<i>tryas</i> 'jealous' (: <i>ēpis</i> 'strife')	<i>āpis</i> 'auger'
<i>āp-δ-ις</i> 'cuspis'	<i>āpōei</i> 'arat'
<i>āpāpiskei</i> 'figit' (L.)	<i>ar-ista</i> 'spīca'

ǾR(E)D-

Lat. *arduus* 'steep, ἀπότομος'

ǾR(E)DH-

Skr. *iradhate* 'optat' (no. 95) Lat. *arbor* 'tree, stengel' (no. 41)

ER-

Skr. *aris* 'vulnus' *ērvoç* 'scion'

ERE-

Skr. *araṇṣ* 'fire-sticks'<sup>2</sup> *ēpe-τμόν* 'runder-stange'<sup>3</sup>

ER(E)DH-

<i>δρθιος</i> 'arduus'	<i>δρθούται</i> 'succeeds'
<i>ēpeθiζει</i> 'irritates' (S.)	<i>δρθθίγει</i> 'drives' <sup>4</sup>
Skr. <i>ardhas</i> 'half' (no. 15)	<i>orbīta</i> 'rut' (: <i>orbis</i> )

*ĒRĒY-* (cf. *RĒ(Y)* in no. 48).

<i>ēpi-φοç</i> 'haedus' (= 'pricket')	Lat. <i>aries</i> 'ram'
Lith. <i>ėras</i> 'agnus' (with <i>ė</i> = <i>ē</i> )	Umbr. <i>erietu</i> 'arietem'
<i>ēpei-κει</i> 'tears'	<i>ēpei-δει</i> 'props (no. 20), futuit, stōsst'

*ĒR-*

<i>ήρι</i> 'δρθρον, at day-break'	<i>ōra</i> 'point, <sup>b</sup> edge'
Skr. <i>ārā</i> 'awl' <sup>6</sup>	

<sup>1</sup> Uhlenbeck compares *ērḥmos* 'solus' (no. 15)

<sup>2</sup> Cf. the illustration in Jour. Am. Or. Soc. 25.57 fn., representing a very ancient ideograph for fire in Sumerian.

<sup>3</sup> Is not *ēpe-τμόν* a tautological compound with *τμο-* from *τέμνει* 'cuts'? So *āpταμος* 'butcher' (no. 95) may be divided, with Benfey, into *āp* + *ταμος*.

<sup>4</sup> Tautological? Made up of *ōpo* + *θίγει* (no. 54)?

<sup>5</sup> On the relation of *ήρι* to *ōra* note that *ήρι* = French *au point du jour*. It is customary to set down *ōa* 'seam' (no. 15) = *ōra*, which is in any case phonetically exact, and semantically reasonable, base *ōsā*; but on the other hand *ōa* = *sōwā* and *ōra* = *ōra* are at least equally as plausible semantically, and phonetically as correct, for the psilosis of *ōa* is irregular, whether from *ōsā* or from *sōwā*.

<sup>6</sup> With *R* because of *āpis* 'auger'. The *l* of O. H. G. *āla* exhibits a parallel base in L, perhaps (see G., above); cf. O. Pruss. *ylo*, Lith. *ylà* from *aylā*.

ÖRD(H)-<sup>1</sup>

*ōrdo* ('cut, line), row'  
*ōrsus* 'locutus'

*ōrditur* 'warps on'  
*ὀρθιάζει* 'clamat' (cf. T. ε.)

97) *daghnōti* 'reaches, attains, apiscitur': no *n*-forms, but O. E. *ge-tengan* 'to fasten, join' shows an infix nasal.

Base DEGH- 'to split > < splice':

Skr. *daghnōti* (Lex.) 'necat, nocet'  $\bar{a}$  +  $\sqrt{\text{dagh-}}$  'abschlagen, to spurn'

*daghnōti* (Lex.) 'protects'

*δέχεται* 'entertains, protects'

*δοχμή* 'span' (O. E. *spannan* 'to bind')

*δοχμός* 'bent, πλάγιος' (T. β.)

Skr. *ddkṣas/ddkṣiṇas* 'aptus'

The meaning is somewhat specialized in the following forms (base DĒ(Y)G-):

Goth. *tēkan* 'tangere' Eng. *takes* 'capit' (cf. *δέχεται* 'accipit, excipit')  
*digiti*, *δάκτυλοι* 'fingers' (cf. Viennese *Greiferl* 'manus')<sup>2</sup>  
*dexter* 'manus alter'

98) Av. *ərənaoiti* 'securēs'. See no. 104. In meaning this verb is akin to no. 96.

99) Av. (base) *dṛghnu-* 'halten'.

Base DERĜH-/ DERGH-, see Uhlenbeck, ai. Woert. s. v. *dṛhyati*, noting the infix nasal form *dṛmhati*. The primary meaning is approached in Av. *dərəza-* 'fessel'. Cf. further *δράσσεσθαι* 'seizes, grasps'.

100) *ā-prṇoti* 'is busy': NĒ- flexion, I take it, in *πέρνημι* 'vendo', which belongs to the group discussed in no. 35 (with mercantile sense developed as in nos. 12, 30). The sense 'is busy' is repeated in *πάρρει* (see Liddell & Scott, s. v. II. 5-7). This verb, for its paleness of meaning, is comparable with *ζαμνιτέ* (no. 40).

101) *sādhnōti* ('strikes,') reaches, fixes'; no *n*-forms.

<sup>1</sup> It is not clear to me whether in *ōrdo rd* is from RD or from RDH. The pairs *verbum*: Germ. *wort*, *barba*: Germ. *bart* do not prove by their *-rbo/a-* from *-RDHO/Ā-* that *-RDHI-* might not have yielded *-rdi-* in *orditur*. The correspondence of *ὀρθιος* and *ordo* seems to me rendered highly probable by *ὀρθιοὶ λόγοι* = *recti ordines*. In view of the ancient form of loom pictured in the illustration in Schreiber's Atlas, pl. 75. 1, and in Guhl & Koner<sup>5</sup>, 240, it seems to me most likely that *orditur* meant 'to arrange in a perpendicular row'; but cf. *κεκροτημένος*, L. fn.

<sup>2</sup> Cf. French *griffe* 'claw', borrowed from a cognate of Germ. *greift*.



Base  $\tilde{S}\tilde{E}(Y)$ -D(H)- /  $\tilde{S}\tilde{O}(W)$ -D(H)- (cf. no. 15) 'caedere':

Av. $\sqrt{h\ddot{a}d}$ 'necare'	Skr. $\acute{s}édhati$ 'scares' (no. 14)
Skr. $\acute{s}idhmdm$ 'scab, blotch'	$\acute{s}edh\ddot{a}$ 'stachel-schwein'
$\acute{s}ādhis$ 'straight'	$\acute{s}ivh\ddot{u}s$ <sup>1</sup> / $\acute{s}ivh\ddot{u}s$ (but see 156)
Lat. $\acute{s}ub-ula$ 'awl' (?) $\acute{s}ub-ito$ 'εὐθέως'	$\acute{s}über$ 'cortex'
$\acute{s}ublica$ 'stake' $\acute{s}iθ-λoς$ 'nugae' (B. β.)	$\acute{s}udis$ 'stake'
Skr. $\acute{s}ūdayati$ (1) 'kills'; (2) $\acute{s}ixes$ , arranges'	$\acute{s}ūdum$ 'fair (weather)', = fixed, settled (?)

Q'.

102) Av.  $\acute{p}inaoiti$  'tumefacit, tumescit': no clear *n*-forms.

The substantive notion of 'grease, fat' seems to me to lie behind all the cognates as, e. g.  $\acute{\pi}\acute{\iota}\omega\nu$  'fat', and this idea may have developed as in  $\delta\eta\mu\acute{o}s$  (L. fn.); or a verbal idea, like that of  $\acute{f}arcit$  (no. 27), was the starting point perhaps;<sup>2</sup> or a general notion of filling with water, as mentioned in M., and this explanation has been already accepted by etymologists. If either of the two first lines of development is to be followed, the base  $\tilde{P}\tilde{E}(Y)$ - /  $\tilde{P}\tilde{O}(W)$ - 'caedere' (no. 25), is to be recognized as the source. Whether the base  $\tilde{P}\tilde{O}(Y)$ - 'to drink' (cf. Germ.  $\acute{z}ehren$ , no. 1) is identical must remain doubtful, as  $\acute{b}ibit$ , Skr.  $\acute{p}ibati$  look like onomatopoetic formations. But if  $\tilde{P}\tilde{O}(Y)$ - meant something like 'to quaff', then the derivative  $\acute{p}\acute{o}-clum$  'cup' is older in meaning than  $\acute{\pi}\acute{\epsilon}\pi\omega\kappa\alpha$  'I have quaffed'. With  $\acute{p}\acute{o}-clum$ , cf. Skr.  $\acute{p}\acute{a}-tram$  'vessel',  $\acute{\pi}\acute{\omega}\mu\alpha$  'lid of a vessel'; the etymological sense is best seen in Goth.  $\acute{f}\acute{o}dr$  'scheide' (cf. no. 51; B. β.). From the base  $\tilde{P}\tilde{E}(Y)$ - we can best explain  $\acute{\pi}\alpha-\chi\acute{\iota}s$  (with  $\alpha = \acute{o}$ ) and Lat.  $\acute{p}i-n-guis$ , with infix nasal.

103)  $\acute{j}aghn\acute{o}ti$  'eats'.<sup>3</sup>

This form, if genuine (see Whitney, Roots, Verb Forms, etc., s. v.), might be regarded as a quasi sport of  $\acute{j}ak\acute{s}iti$  (: pf.  $\acute{j}agh\acute{h}\acute{s}a$ ), but I incline to think it a sort of reduplication of  $\sqrt{han}$  'to strike, grind, kill'. For the sense 'to eat' cf.  $\acute{g}rinders$  = 'teeth'.

R'.

104)  $\acute{r}n\acute{o}ti$  'sends' (= rises, moves): *nu*-form in  $\acute{\delta}ρνυσ\iota$ .

<sup>1</sup> As for the meaning, cf. Lat.  $\acute{c}urtus$  'cut off, docked': Eng. *short*. It required no geometer to reason that 'short' was 'straight', cf. "a short cut", and Gr.  $\acute{\epsilon}\lambda\alpha\chi\acute{\upsilon}s/\acute{\lambda}\acute{\alpha}\chi\epsilon\iota\alpha$ :  $\lambda\alpha\chi\alpha\acute{\iota}\nu\epsilon\iota$  'caedit, fodit'.

<sup>2</sup> Whitney defines  $\sqrt{pinv}$  by 'fattens' (=  $\acute{f}arcit$ ), and it is to this that my classification under Q', rather than under N', is due.

<sup>3</sup> Skr.  $\acute{j}dg\acute{d}his$  'eating' may attest a "root"  $\acute{j}ag\acute{h}$ - for that language.

The base has been discussed in nos. 48 and 96. The sense of 'rises', as in English (so Skeat s. v.), seems to have come from 'moves'.

105) *jinóti* 'quickens, drives on': *n*-form in Lith. *gynù* 'lebe auf'. The base  $G^w\tilde{E}(Y)$ - approximates to the meaning of  $\tilde{G}\tilde{O}(W)$ - in no. 47; cf. also no. 9.

106) *stiñnóti*<sup>1</sup> 'mounts': *n*-flexion in O. B. *stignq* 'contendo, assequor'.

Base  $ST(H)\tilde{E}(Y)-G(H)$ - 'stechen' (see no. 110).

στοῖχος 'ordo' (no. 96)

Lett. *stēga* 'stake'

στάχυς 'spica, arista'

Germ. *steg, steig* 'schneide' (R.)

The notion 'mounts' is secondary. The cognates show in general the sense of 'hastens'.

107) *hinóti* 'drives': no *n*-forms.

Base  $\tilde{G}H\tilde{E}(Y)$ -, see no. 52.

S'.

108) *trpnóti* 'is pleased': no *n*-forms.

Physical enjoyment from a satisfied appetite is meant, it would seem (cf. no. 159).

Cognates:

*trepidus* 'ἐκπλαγείς'

τραπέι 'premit' (see Prellwitz)

O. B. *trupū* 'venter, vulnus, truncus, membrum'

*torpet* 'is stuffed full'

τρυνq 'terebrat'

Lat. *turpis* 'foedus' (no. 12)

The sense of 'stuffs' (Skr. *trpyāti*) developed as set forth in Q. The base TERP- in *τέρπεται* is an evident extension of TER- in *τείρει* (no. 26).

T'. Miscellaneous.

T'. a.

109) *dhr-ḡnóti* 'dares': no *n*-forms.

Cognates:

θορεῖν 'adoriri'

Skr. *da-dhṛ-k* 'fortiter'

Lat. *for(c)tis, ferōx*

Base  $DH\tilde{O}(W)-R$ :- extended from  $DH\tilde{O}(W)$ - (no. 54):

θοῦρος 'hasty'

*furit* 'raves'

<sup>1</sup> I spell with the manuscripts, but on the basis of a word which appears in but a single book, it seems rash to derive from *\*sti <ñ> gh-noti*, whence, by loss of *gh*, *stiñnoti*; see, rather, Wackernagel, ai. Gram., § 164.

## T'. ε.

110) *stunóti* 'plaudit, laudat':<sup>1</sup> no *n*-forms

Prellwitz, s. v. v. *στεύται, στυγέω, στυπή, στυφελίζω, στύφω* writes a base STEW- 'verdichten, etc.' I take 'verdichten' to be secondary, and the original meaning of STĒW- to have been 'to strike' (cf. M., N., no. 27), as shown in Skr. *tudáti, τύπτει*, Germ. *stösst*. Beside STĒ(W)-, secondary to STŌW-, is STĒV- (cf. nos. 106, 127, 129, 138):

Lat. *sti-pes* 'stump': *στί-πος, στί-φος* 'mass, stosz': *στυ-φελίζει* 'stösst'<sup>2</sup> (see d.)

Skr. *té-jate* 'is sharp', *στίζει* 'sticht' Germ. *steppst* 'stitch', *stift* 'tack'

111) *unóti* 'cheers': *n*-flexion modelled on no. 110, perhaps.

Lat. *ovat* 'cheers' may be cognate: Base Ō(W)-.

## T'. ζ.

112) *cinóti* 'notes, observes': no *n*-forms of clearly related meaning, but see no. 164.

Base K<sup>w</sup>Ē(V)- in *cāyati* 'observes'; not different from the base KĒ(V)-, cf. *cinóti* 'gathers', nos. 164, 180. Both meanings conform to semantic chains already discussed (N., and T. ζ.). A base K<sup>w</sup>Ē(V)- 'to cut' can hardly be altogether unassociated with S)K(H)ĒV- (119).

113) *ζηνότι* 'hears': *n*-flexion in O. Ir. *clunim* 'audio'.

Sundry cognate forms admit of approximate definition in terms of 'strike', etc., e. g. *clueo, κλέομαι* = 'ap-pellor', *κλείω* = 'plaudo' ('I clap'), *ζηρυιζέ* = 'appellaris, tibi plauditur'. Generally, we say 'a sound strikes the ear' = *κτύπος* ('schlag') *οὔρα βάλλει*. In view of *auscultat* (= \**aus-clitat*) 'bends ear', we might explain as *ζη(u)*- 'ear' + *nóti* (: *νεύει*,<sup>3</sup> see T. β.) 'bends'.

114) Av. *fra-pərənaoiti* 'dooms' (= *κρίνει*, *cernit*, see no. 11). Base S)PER- in no. 35.

## T'. θ.

115) *ζακνότι* 'potest' (see no. 94): no *n*-forms. The suffix -*nóti* is cognate with Gortyn. *νύναμαι* 'δύναμαι'.

<sup>1</sup> Liddell & Scott seem to be in error in citing Pind. Pyth. 11. 62, Ol. 2. 162, for *βάλλει* = 'laudat'.

<sup>2</sup> The following lemma of Festus, — *stipem esse nummum signatum*, etc. — lets us connect *stips* with *τύπος* 'impression of a seal'; *stipulatur* 'bargains' might be explained as in 12, above.

<sup>3</sup> *νεύει* 'nutat' is subsequent to *νεύει* 'inclinat' (so Liddell & Scott), as Germ. *nicken* 'nutare' is a derivative of *neigen* 'inclinare' (see G.).

The group to which *ṣaknóti* belongs has a wide range of meanings (see the Petersburg lexica s. vv. 1 *ṣak*-, 2 *ṣak*-, 1 *ṣikṣ*-, 2 *ṣikṣ*-); the sense 'posse' was not original, I take it, though it may have been proethnic, if Lat. *nequire*, *nequimont*, *nequibam*, etc., be derived from *ne-cquire*, etc. (with *-cquir*-, cf. Skr. *ṣáci* 'might').

Base  $\check{R}\check{E}(Y)-K^w$ - 'to split > < splice':

<i>ṣak-tis</i> 'spear'	<i>ṣānkus</i> 'peg, nail'
<i>ṣikyām</i> 'noose'	<i>ṣikṣati</i> 'helps' (from <i>theilt</i> ) <sup>1</sup>
<i>ṣikṣati</i> 'huldigt' (= <i>beschert</i> )	
<i>ṣikṣati</i> 'discit'	<i>ṣikṣdyati</i> 'docet' (no. 118)

The sense 'potest' will have developed in *ṣaknóti* as in Germ. *können*: *kennen* (see no. 63), Ital. *sapere* 'intellegere, posse'; cf. Eng. *skill* (= '*ṣák-tis*'), developed from a root meaning 'to split' (see Skeat, l. c., s. v.): note the passive *ṣakyate* "*überwunden werden*" (Petersburg lexicon).

116) *saghnóti* 'is equal to, reaches to, takes on oneself'. Native lexica define by 'injures, kills'. This definition, compared with O. B. *seṣṇati* 'to stretch out the arm' (= reach), leads me to define the Skr. base *sagh-* by 'to seize, grasp, grasp at, reach to' etc. Add Skr. *sághan-* 'vulture' (no. 51, fn.).

T'. κ.

117) *dhinóti* 'suckles, nourishes': no *n*-forms.

If Lat. *nū-trix* certainly meant a 'wet-nurse' (cf. the gloss *gerula* 'nutrice quae infantes portat') its cognation with Skr. *snāūti* 'drips' is very probable (cf. Pokrowskij, KZ. 35. 227), and the suffix *-nóti* might itself mean 'sucks'.

Base  $DH\check{E}(Y)-/DH\check{O}(W)-$  (no. 54, fn.),

Skr. <i>dhdyati</i> 'sucks'	<i>dhdvate</i> 'flows'
Lat. <i>fovet</i> 'nutrit' <sup>2</sup>	<i>θωσθαι</i> (Prellwitz, s. v.)

Base  $DH\check{E}(Y)-\check{G}H-$  /  $DH\check{O}(W)-\check{G}H-$  (no. 11, fn.).

Skr. <i>dēgdhi</i> 'streicht'	<i>dōgdhi</i> 'milks'
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<sup>1</sup>(?) Eng. *helps*, Germ. *hilft* from a base *KELB-*, cognate with Skr. *kalpdyati* 'vertheilt' (base *KELP-*), Lith. *snēlpti* (base *ĶELP-*); note the English use of *helps* by the carver at the table.

<sup>2</sup>The best single definition of *fovet* is 'nutrit'. Even *fomes* (no. 54) may be defined by *nutrimenta* (cf. Aen. I. 176); *fomentum* 'lotion' may belong under 92 as well as here.

The meaning 'sucks' in this group may be of denominative origin, quasi 'nipples'. This lets us ascribe to DHĒ(Y)-

θάλος 'scion' (no. 41)      θηλεῖ 'blooms'<sup>1</sup>  
*fellat* 'sucks' (fr. \**felnat*)

118) *dācñóti* 'makes offering': *n*-form in *δείκνυται* 'greet's'.

Base DE(Y)-*k̄*-, cognate with no. 97, which meant 'to cut, divide, share, theilen; bescheren'.

ἐ-δωκ-α 'dedit' (no. 14)	Skr. <i>ddṣati</i> 'bites'
δόκος 'δόρν' (no. 1)	<i>daṣā</i> 'fringe' (= getheiltes)
Skr. <i>daṣā</i> 'μοῖρα'	δόκος 'δόλος' (12. fn.)
Lat. <i>dīcat</i> 'dācñóti'	<i>decus</i> 'forma' (11)
<i>decotes</i> 'togae detritae' (?)	<i>dīcit</i> 'mit-theilt'
δείκνυσι 'points out' <sup>2</sup>	<i>docet</i> 'teaches, shows'
	<i>dī-dīcit</i> 'has learnt'

### III. The infixed nasal classes.

w. (cf. j.).

It was laid down in the introduction (c.) that *tr̥nédhi* 'crushes' is a blend of the roots TER- in Latin *terit* 'rubs', and NEĜH- in O. B. *nizq* 'figo'. But not only (1) TRNEĜH- but the weakenings (2) TRNĜH- and (3) TRĜH- are well established types. How is TRĜH- to be explained? Not, I believe, as any sort of phonetic reduction of TRNĜH-/TRNG- (see j. and v.), but rather as an independent extension of TR- by a root determinative. After one or two pairs like TR-NEĜH- and TR-ĜH- (or TR-GH- / TR-G<sup>WH</sup>-) came into being, the language-user roughly, and but half-consciously, got a mental picture TR-<NE>-ĜH- established in his linguistic consciousness, and subsequently flexion by infixation was developed. In the classification that follows I generally write T(E)R-+NEĜH-, even where I think T(E)R<NE>ĜH- the more likely—but a secondary—development.

K."

119) *chinātti* 'cuts off': *n*-flexion in Lat. *scindit*.

<sup>1</sup> That is 'bursts into bloom' (see no. 41), interpreting *ū* of Doric *θαλεῖ* as a secondary gradation. Thus *θηλεῖ* would mean 'breasted', cf. Goth. *brusts* 'breast, nipple': O. E. *brustian* 'buds', Germ. *bersten* 'to burst'.

<sup>2</sup> Eng. *points* is derived through *punctum* from *pungit*; and so DE(Y)-K- 'points' may have come from DEYK- 'to pierce'; cf. Skr. *sūcayati*, denominative to *sūc* 'needle' (so Uhlenbeck); so Germ. *deutet*, if its *t* is of Low German provenance, may be cognate with *tundit*.



Base s)K(H)Ē(Y)-<sup>1</sup> 'caedere' (see no. 19) + NEDH- (B. γ.):

σχάει 'scratches'      O. Ir. *scían* 'knife'      *scit* 'cernit' (T. ζ.)  
(?) Skr. *kī-nāras*/*kī-nācas* 'ploughman'      *kī-las* 'wedge'

s)K(H)Ē(Y)-D(H)-

ἀ-σκηθής 'unscratched'	σκεθ-ρός 'exact'
κισάρυ 'fides' (no. 14)	καθάρως 'purus' (no. 25)
σχίζει 'cleaves'	<i>caedit</i> 'cuts, strikes, futuit'
σχέδη 'board' (no. 26)	Skr. <i>s)khiddti</i> 'stösst'
σ)κεδάννυσσι 'scatters' (no. 11)	σ)κιδνησι 'scatters' <sup>2</sup>
Skr. <i>kadanam</i> 'caedes'	<i>skhddate</i> 'splits'

s)K(H)Ē(Y)-NED(H)-

Skr. <i>chindtti</i> 'splits'	<i>scindit</i>	
σχινδαλμός 'splinter'	κι(ν)δαφος 'sly'	κί-ναδ-ος 'fox'
	Skr. <i>kandaras</i> 'fossa'	κόνδυλος 'knuckle-bone'

s)KHĒ(Y)-N-

Skr. *khdnati* 'fodit'

SK(H)Ē(Y)-S-

κεί(σ)ει 'splits'	Skr. <i>śasati</i> 'cuts'	Skr. <i>śasati</i> 'cracks, opens' <sup>3</sup>
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Base SK(H)ŌW-D(H)- (see no. 19)

Skr. <i>khuddti</i> 'futuit'	κύ-ν-δαλος 'peg'
Celt. <i>kou-do-</i> 'schlagen'	<i>cūdit</i> 'strikes'
Skr. <i>cōdati</i> 'drives' (see R.)	<i>cūdo</i> 'helmet'
σκυθρός 'angry', (= 'cutting')	<i>khu-rds</i> 'χηλή' (52)
Lat. <i>caudex</i> 'stump'	

To this group belong two Latin verbs of great semantic interest,

<i>cēdit</i> 'yields, withdraws, leaves'	<i>cadit</i> 'falls'
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The former is semantically illustrated by Dutch *scheren* = 'to shear, cut; withdraw, go away'<sup>4</sup> (Skeat, s. v. 2 sheer), with which

<sup>1</sup> On this base see Prellwitz, s. v. *σχάω*. That SKH- represents the proethnic phonetic value is not certain to my mind. I suspect rather some dialectic wavering comparable with the variation between *schtein* and *stein* in stage German vs. Hanoverian.

<sup>2</sup> The ι of *κιδνησι* is precious testimony to the diphthongal nature of the base (see no. 11, p 174, fn.)

<sup>3</sup> As to *k/ç* in this root, note that *ç(k̂)* is attested by Av. *śid* = *chindtti*.

<sup>4</sup> Cf. Germ. *scheidet* 'departs, goes away, ceases'.

we may compare the German locution *reiszen aus* 'fugiunt, cedunt'; cf. also the locutions 'to break and flee', 'to cut and run', 'sich streichen' (= cedunt). In the sense of 'falls to the lot of' *cedit* betrays its cognation with *cadit* 'falls'. The sense of 'falls' in *cadit* may have originated from 'fells' in *caedit*, as 'falls' originated from 'is cut' in Lith. *krinti* 'cado' (see no. 128). In Celtic, the base *kei-do* (Cymr. *cwyddo*) means 'cadere'. The notion 'falls' is not far from *sheds* (:scheidet) and *spills* (:spaltet); see no. 27.

Note for its semantic interest Germ. *schienen* 'cacare'.

Also of semantic interest is Skr. *khādati* 'zerbeisst, isst, frisst', with sense developed as in Q. Perhaps, however, *khād-* arises from KHĒ(Y)-+ED- (: Lat. *edit* 'eats').

120) *chrñātti* 'screat': no *n*-forms.

Base S)KER-(D)- (11)

σκόρ κόρυζα

Skr. *apaskaras*

*kdriqam*

Lat. *c(i)rea* *mu(s)-scerda* = 'excrementa certa'

+ NED- (B. γ.)

Eng. *snites* 'screat'

*snot* 'screatus, mucus'

121) *trñātti* 'splits, bores': *n*-form in Lith. *trendėti* 'to be moth-eaten'.

Bases TER-(D)- (in no. 26) + NED- (B. γ.).

122) *trñēqhi* 'splits, maims': *n*-forms in O. B. *trüg-naqi* / *trignaqi* 'to tear'.

Bases TER-(GH)- (cf. 121) + NEGH- (B. β.).

123) *pīnāṣṭi* 'beats, crushes': *n*-form in Lat. *pīnsit* 'grinds'.

Base P(T)Ē(Y)-S- in *παiei* 'strikes', *πρισσει* 'stamps' (see nos. 25, 41, 102) + NES- 'to press, squeeze' (B. ε.).

124) *bhanājmi* 'frango': *n*-form in Arm. *bekanem*.

Bases BHE-(G)- (from BHĒ(Y)- 'to strike', see nos. 14, 41 fn., 159) + NEG(H)- 'infigo' (B. β.).

125) *bhinādmī* 'scindo': *n*-form in Lat. *findit*.

Bases BHĒ(Y)-(D)- 'to split' (cf. 124) + NED(H)- (B. γ.).

126) *hināsti* 'nocet': no *n*-forms.

The form *hināsti* arose analogically from *hīmsati*, desiderative to  $\sqrt{han}$  'necat', thus:

*bīmsanti* 'pinsunt, nocent': *pindṣṭi* 'pinsit = *hīmsanti* 'nocent':

*hindṣṭi* 'nocet' (see Am. Jr. Phil. 25, 179).

Base  $\widehat{GH}\bar{E}(Y)$ - 'to split, break; crack, gap; cut off, break loose from, leave' (nos. 52, 107).<sup>1</sup>

Base  $G^WH\bar{E}-N$ - 'to strike' is a development of  $\widehat{GH}\bar{E}(Y)$ -,  $G^WH$  developing, say, in the syllable  $G^WHON$ - (see v., after no. 64).

127) *tunákti* 'stösst': no *n*-forms.

Bases  $ST\bar{E}(Y)$ -/ $ST\bar{O}(W)$ - (no. 110) 'caedere, ferire' +  $NE\widehat{GH}$ -/ $\bar{N}G$ - (see j., v.) 'figere'.

128) *kṛntāti* 'cuts': *n*-flexion in Lith. *krintù* 'cado' (= caedor, so Uhlenbeck, ai. Woert.).

Bases  $SKER-(T)$ - 'caedere' +  $NET$ - 'to split > < splice' (A. γ, B. γ.).

129) *tundāti* 'stösst': *n*-form in Lat. *tundit*.

Bases  $ST\bar{E}(Y)$ -/ $ST\bar{O}(W)$ - (no. 127) +  $NED$ - (no. 119).

130) *mṛñjata* 'tergebant': no *n*-forms.

Base  $MEL(\widehat{G})$ -/ $MER(\widehat{G})$ - 'mulcäre, mulcäre', extended from  $MEL$ - in Lat. *molat* 'grinds' (no. 5). Other extensions in *mṛksāti* 'strokes, rubs', *mṛṣāti* 'tangit', Lat. *mulcat* 'beats', *mulcet* 'strokes';

+ Base  $NE\widehat{GH}$ -/ $\bar{N}\widehat{G}$ - 'to pierce' (see j.).

131) Av. *mōrənčaitē* 'nocet'. Like no. 130.

The second base is  $NEK$ -/ $NE\widehat{K}$ - (B. β). Lat. *murcus* 'short' (no. 5) is a cognate.

132) Gāthīc Av. *mōrəndaŋ* (with  $\bar{o} = \bar{a}$ ) 'aufreibt'.

Like no. 130. Second base  $NED(H)$ - (B. γ.). Cognate with *mordet* 'bites'.

133) *lumpāti* 'rumpit'. Base  $R\bar{E}(Y)$ -/ $R\bar{O}(W)$ -, no. 48 [cf. base  $L\bar{E}(Y)$ -/ $L\bar{O}(W)$ , no. 2] +  $NEP$ - (B. δ.).

134) *vindhate* 'lacks'. Bases  $W\bar{E}(Y)$ - (see no. 36) +  $NEDH$ - (B. γ.). For the meaning, cf. Dutch *schorten* (no. 11).

L".

135) *unābh*- 'to confine' (see no. 17). Bases  $W\bar{E}(Y)$ - 'to bind' +  $NEBH$ - (A. δ.).

136) *kṛṇatti* 'spins'. See no. 128. Bases  $KER-(T)$ - 'to split > < splice' (see L.), extended from  $S)KER$ - 'caedere', +  $NE-T$ - (A. γ.).

137) *grṇāti* 'ties': *n*-form in *grathnāti* (no. 16). Bases  $GHER-(TH)$ - 'to tie' +  $NET$ -. The base  $GHERT(H)$ - in Goth. *gairda* 'girth'.<sup>2</sup>

<sup>1</sup> The meaning 'leaves, abandons' is clear in Skr. *jahāti jīhite*. Note the contrary sense of *κίχῃσι* 'obtains', which has developed on the lines of P.

<sup>2</sup> Cf. also (?) *κορίνθιαι· αἱ πέδαι, κόρθνας· τὰ κατ' ὀλίγον δράγματα* (δράγματα 'sheafs, bundles', or δράγματα· δέσμαι?)—from a base  $GHER-DH$ -; *χορδεύσαι· τεμεῖν* (? *χορδή* 'string, gut'), base  $GHER-D$ -.

138) *ā-tanakti* 'congeals': *n*-form in O. Ir. *co-tēcim* 'coagulo', cf. Lith. *tānkus* 'thick'. For the meaning cf. *πήγνυσι* 'fastens, congeals' *πηγός* 'fastened, firm, solid, swollen' (*κύμα*).<sup>1</sup> Uhlenbeck writes a base *TEŃK-*, and it is not impossible but Skr. *tanák-* has been fashioned to *tāñk-* as *hinás-* to *hīñs-* (no. 126). But we may set up the bases *s)TĒ(Y)-* / *STŌW-* (see no. 110) + *-NEK-* (F. β.). From *s)TĒ(Y)-*, Skr. *tedanī* 'coagulated blood': cf. also *στέαρ* as explained in Prellwitz, s. v.

139) *bhiṣṇaj-* 'to heal'.

The stems *bhiṣáj-* and *bhiṣṇaj-*, taken in conjunction with Av. *biš* 'healing' (in compounds), favor the division *bhiṣ-ṇaj-*, and Uhlenbeck regards *-aj-* and *-naj-* as suffixes. A base *BHI-S-*, interpreted as 'scaring off' (think of the savage medicine man), invites identification with *bháyate* (see no. 14), *bhiṣdyate* 'scares'. The 'suffix' *aj-* suggests identification with *ájati* 'drives'; cf. Lat. formations like *iurgat*, *purgat*, and Skr. *nāvājás* 'boatman': *navigat*. Accordingly we might interpret *bhiṣ-áj-* as 'demon-driving' (cf. O. B. *bēsū* 'demon'); and *bhiṣ-ṇaj-* as from a dissyllabic stem *BHIS(E)N- + AĠ-*.

140) *yunákti* 'joins, yokes': *n*-form in *ζεύγνυμι*, Lat. *iungit*.

The base *yunáj-* has beside it in Sanskrit a base *yu-* (from *yō(w)-*) in *yāūti* 'joins', which suggests the division into *yu- + naj*, the latter belonging to *NEĠH-* 'figo' (B. β.), mutating with *-ŃG-*.<sup>2</sup>

Cognates of *ŷōw-* 'to bind':

Lith. <i>jdutis</i> 'ox'	Lat. <i>jumentum</i> , <sup>3</sup> 'draught-animal'
Skr. <i>yūthám</i> 'herd'	<i>gdv-yūtis</i> 'cow-enclosure, meadow'
Lat. <i>jūgerum</i> 'acre'	

With determinatives:

Goth. <i>jiu-k-an</i> 'to join battle'	Skr. <i>yūdhyaṭi</i> <sup>4</sup> 'pugnat'
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Skr. *yuyóti* 'separates', the precise opposite of *yāūti* 'unites', suggests that the base *ŷō(w)-* belongs with the group of words in

<sup>1</sup>Cf. *πυκνός* 'close, firm': Lat. *pungit* 'pierces' (see Prellwitz s. vv. *πευκε-δανός*, *πύξ*, *πύκα*).

<sup>2</sup>A material alteration of the phonetic environment attends the shift of guttural. Of course, *NEĠH-* and *-ŃG-* might have been the result of contaminations (see also j., v., and w.).

<sup>3</sup>Whether from *\*jugimentum* or *jū-mentum* is here immaterial.

<sup>4</sup>Gr. *ἰσμήν* 'in pugna' is as likely to belong with Skr. *√vadh-* 'caedere, interficere' as with *yūdhmās* 'pugnans'.

L., meaning 'to split > < splice'. With the meaning 'to split', Skr. *yū-p-as* 'stake'. If the meaning 'to split' has nearly died out in this group, it is because some primitive noun like *YUGOM* meaning 'split, cleft' was specialized as 'yoke', and dominated thereafter the "root", as its meanings expanded. However, *juvat* seems to mean something like 'it tickles' (S.) or 'it helps' (no. 115); Av. *yaoš* 'purus' (no. 25); Skr. *√yup-*, (see Uhlenbeck, s. v. *yūpas*) 'to smooth, to plane'. If Lat. *jūs* be correctly defined by 'oath' (see Schrader, l. c., p. 657), then it may etymologically be 'the thing struck', quasi *ictum* (cf. *foedus icere*,—*ferire*, etc., and see no. 14).

The *ȳ* of *ȳō(w)*- is probably for *DY* (i. e. *DYō(w)*-), connected with *DĒ(y)*- to 'bind' (see no. 14, and cf. Am. Jr. Phil. 25, 164 and fn.)

141) *runāddhi* 'impedit': no *n*-forms.

Bases *LĒ(y)*-/*Lō(w)*- 'to bind'—extended in Lat. *ligat*, *λυγίζει* 'binds' by *g*—+ *NEDH*- 'to bind' (A. γ.). Or was the base *RĒ(y)*-/*Rō(w)*- 'to split > < splice' (no. 48)?

142) *vrñākti* 'twists': *n*-form in *ρέμβει* 'turns round'. The bases are *WER-(G)* 'vergere' + *NEGH*- 'nectere'.

Cognate *ἔργον* in *ἔργα γυναικῶν* 'women's spinning' (cf. no. 95); *ἔργον*: *ἔρδει*/*ρέζει* shows the *G<sup>w</sup>* attested by *ρέμβει*.

143) *gumphāti* 'serit'. See Uhlenbeck, s. v.

144) *dṛmhati* 'macht fest'. See no. 99.

145) *bṛmhati* 'macht fest'. See Uhlenbeck, s. v.

146) Av. *buñjainti* 'flectunt'. See cognates in Uhlenbeck, s. v. *bhuñjati*. The base *BHĒ(y)*- *BHō(w)*- 'caedere', set up in no. 41, seems reflected in Pāli *pari-bhuñjati* (no. 151) 'putat, purgat' (no. 25). Av. *buñj-* 'to save' may be explained by no. 22.

147) *kuñcate* 'contracts, bends, humps'. Base *Kō(w)*- 'frangere, flectere' (cf. no. 119)+*NEK*-/*ŊK*- 'to strike, beat' (F. β.).

148) *ḡrñthati* 'loosens'. See no. 22.

149) *muñcāti* 'loosens': *n*-form in Lith. *smunkù* 'I slide'.

Bases *SME(y)*-/*SMō(w)*- 'to cut' (no. 12)+*NEK*-/*ŊK*- (see no. 147); cf. Lat. *mūcus* 'screatus' (see no. 120).

M".

150) *unad-* 'to moisten': cf. Lat. *unda* 'wave'.



Base  $\tilde{O}(w)$ -/ $\tilde{O}U(w)$ - 'water' + Base NED- in Skr. *nađī* 'river' (C. γ.), which, *pace* Uhlenbeck, I do not separate from Goth. *natjan* 'to moisten'.

<i>ἰ-γ-ρός</i> 'moist'	Skr. (Lex.) <i>ojas</i> 'aqua'	Skr. <i>oghas/āughds</i> 'flood'
<i>avdnis</i> 'flumen' <sup>1</sup>	<i>āmōr</i> 'water'	
<i>avidus</i> 'wet'	<i>ἰ-δ-ω ρ</i> 'water'	Skr. <i>a-d-bhyds</i> 'ḥḍasi' <sup>2</sup>

151) Pāli *pari-bhuñjati* 'cleanses'. See no. 146.

152) *ḡundhati* 'purifies' (cf. no. 169).

Base  $\tilde{K}O\tilde{W}(DH)$ - (cf. no. 119) 'to cut' + NEDH- (see C. γ., and cf. Celtic \**snoudo* 'dripping').

153) *siñcāti* 'pours'.

Base  $\tilde{S}E(Y)$ -/ $\tilde{S}O(W)$ - (no. 15) 'to cut'; meaning developed as in Eng. *sheds, spills* (no. 27). Cf. Lat. *sucus* 'juice', formed like *mucus* (149).

N".

154) *prñākti* 'mixes, fills'.

Base  $S)PER(K)$ - 'ferire' (no. 35), akin to  $S)PEL$ -, no. 27, + NEK- 'premit' (F. β.).

155) Gāthic Av. *minaš-* 'miscere': *n*-form in  $\mu\tau\gamma\nu\nu\sigma\iota$ .

Base  $S)M\tilde{E}(Y)$ - (no. 12) 'to beat, mix' +  $NE\tilde{K}$ - (F. β.).

O".

156) INADH- 'to kindle'.

The base is usually written  $AYDH$ -, but  $AY-DH$ - is a complex.

$\tilde{E}(Y)$ -S- /  $\tilde{O}(W)$ -S- (cf. nos. 42, 45).

Skr. *ṭṣ-ṭakā* 'back-stein, terra cotta'

*ār-i-dus* 'burnt' ( $\tilde{a} = \tilde{\alpha}$ )<sup>3</sup>

Lat. *ās-tus* 'burnt'

Skr. *dyas* 'copper' (= bright)

$\tilde{E}(Y)$ -G- /  $\tilde{O}(W)$ -G-

*αἰγλή* 'shine, glitter'

Skr. *agnis*

" *aktūs* 'gloaming'

*ṭgnis* 'fire'

Lith. *ugnis*

*aktīs* 'beam'

The other component base would be NEDH- 'to bind' (A. γ.) which, to be sure, has nowhere the sense of 'kindle', but cf. *ἀπτεῖ* 'fastens, an steckt, kindles'.

<sup>1</sup> Note the semantic equation Skr. *mddati* 'rejoices': Lat. *madet* 'is moist' = Skr. *avdti* 'rejoices': *avdnis* 'stream'. There is a notion of rejoicing in the modern use of *humour*.

<sup>2</sup> Note the corresponding *a/u* mutation in *μῦθος* 'dampness': *madet* 'is damp'.

<sup>3</sup> (?) *assus* from \**ar-d-tus* like *prōsus* / *prōrsus*.

Was there a weak base  $\tilde{\text{IDH}}$ - 'to split', rhyming with  $\text{WIDH}$ - (see no. 36)? The Greek forms  $\tilde{\text{idw}}$  'straight' (but see no. 101),  $\tilde{\text{idw}}$ ν πρυγή (: *pungit*) might belong to it. Here also *idoneus* 'aptus' (see no. 95) and (?) *iduate* 'dividere in lingua etrusca' (Macrobius, Sat. 1. 15. 17), *édhate* 'flourishes' (cf. no. 41).

## P''.

157)  $\text{RNÁDH}$ - 'to flourish'. See no. 96.

Bases  $\tilde{\text{ER}}\text{-(DH)}$ - 'to burst out, bloom, flourish' +  $\text{NEDH}$ - (cf. Skr. *sañ-naddhas* "schwellend"—of a bud).

158) *vindāti* 'finds': see no. 36 and G. ζ.

## Q''.

159) *bhunáj-* 'to enjoy, eat': Lat. *fungitur* 'performs' perhaps belongs here.

Bases  $\text{BH}\tilde{\text{E}}\text{(Y)-(G)}$ - /  $\text{BH}\tilde{\text{O}}\text{(W)-(G)}$ - 'to split; break, bend; eat', belonging with  $\text{BH}\tilde{\text{E}}\text{(Y)}$ - 'to strike' (nos. 14, 41),

*bhadjati* 'divides, shares'  
*payein* 'edere'

*bhandkti* 'breaks' (no. 124)  
*bhujdti* 'bends' (nos. 146, 159)

+  $\text{NEG}$ - 'to eat' (cf. *νώγαλα* B. β.).<sup>1</sup>

## R''.

160) *rñj-* 'to direct, stretch, attain': *n*-flexion in *ὀρέγνυσι* 'reaches, stretches out, extends'.

Bases  $\tilde{\text{ER}}\text{-E(G)}$ - (see no. 96) 'to strike, strike out for' +  $\text{NEG(H)}$ - 'to thrust' (B. β.). This group might have been put under P''; or, in view of *ὀρέγεται* 'grasps at, desires', under S''.

## S''.

161) *ἰρμπάτι* 'sich sättigt'. See no. 108.

## T'' a.

162) *tañsáyati* 'shakes'.

Bases  $\text{sT}\tilde{\text{E}}\text{(Y)-/ST}\tilde{\text{O}}\text{(-W)}$ - in no. 110;  $\text{sT}\tilde{\text{E}}\text{M}$ - (in no. 87, fn.) + *-s*-, cf. *tēlum* 'spear', from—among various other possibilities—*TEMSLOM*, *temere* 'hastily' (cf. *temerat* 'violates'), *tensa* 'vehiculum', (?) *tēm-ō* 'shaft, pole' (of a wagon), (?) *tonsa* 'oar'; cf. *ton-d-et* 'clips, shears'.

<sup>1</sup> Stokes (l. c. p. 191) refers O. H. G. *nagan* 'to gnaw' to a Celtic base *neg*- (=  $\text{NEG(H)}$ -). The Germanic cognates (?) in *kn-gn*- may be due to contamination with the base mentioned in G. ζ., and no. 63.

T". δ.

163) *sindati* 'sedet'. Base  $\bar{s}\bar{e}(y)$ -D- (no. 15) with "infix" nasal flexion.

T". ζ.

164) Av. *činaθ*- 'docere', (no. 112).

I compare Skr. 2  $\sqrt{ci}$ <sup>1</sup> 'notes, observes',  $\sqrt{cint}$  'putare', to which *či-naθ*- seems to be a sort of causative. Was the base (s)K(H) $\bar{e}(y)$ - (no. 119), developing, on the lines of *puto* (no. 25) and *δείκνυμι* (no. 108)?

165) Av. *činas*- 'docere'.

This verb doubtless formed an association group with no. 164. It is probably—in spite of the shifting of the guttural—cognate with Skr. *čāsti* 'teaches', *čisyas* 'docendus'. I set up a base  $\bar{K}\bar{e}(y)$ -(s)- 'caedere' (see no. 119).

This base appears in Skr. *čāmsati* 'recites, praises' (from  $\bar{K}\bar{e}(y)$ M-s/, with the development of meaning shown in T. ε. above. Moreover, some primitive ideographic form of writing by scratches would have supplied a connection from 'scribere' to 'legere', and on to 'λέγειν'. In short *carmen* (from \**casimen*, cf. *Ca(s)menae*) was 'scriptum'<sup>2</sup> before it was 'lectio'.

Cognate with  $\bar{K}\bar{e}(y)$ -S was  $\bar{K}\bar{e}$ -N- in Lat. *canit* 'sings', and  $\bar{K}\bar{e}$ N-S- in *censet* 'thinks'.<sup>3</sup>

T". μ. To salve, smear, adorn.

The notions 'to salve, smear' may have come from a nominal source—derived as *δημός* in L., fn.—or from a verb, as in Germ. *streicht*, Eng. *strikes*, both of which mean, in certain connections, 'to smear, rub'. The notion 'to adorn' is illustrated by *pingere* 'sticken, to embroider, to paint'.

166) ANAJ- 'to smear with butter': *n*-form in Lat. *unguit*.

The method of reducing milk to butter is by a violent 'shaking' or 'beating', (cf. Fr. *battre* 'to churn') and the result is a 'solidification' or 'congealing'. Either sense might develop from the base  $\bar{E}(s)N\bar{e}$ - studied in p. above (cf. particularly B. and F.). I derive a base ONGW- 'butter' from the base  $\bar{E}N\bar{E}\bar{G}H$ - 'to strike, pierce.' Words meaning 'cream' and 'butter' also

<sup>1</sup> Ultimately = 1  $\sqrt{ci}$  'to gather', cf. Eng. *I gather* which verges on a verb of perceiving: cf. *λέγω* 'I gather, read, talk' (so Prellwitz, s. v.).

<sup>2</sup> The sort of writing I have in mind is that described by Mason, l. c. pp. 194-195: cf. also *σήματα λυγρά, / γράψας ἐν πίνακι—θυμοφθόρα πολλά* (Z. 169).

<sup>3</sup> On this group, see Am. Jr. Phil. 25, 178.

mean 'churn' (see Schrader, l. c., s. v. Butter); add Skr. *mēdas* 'fat' in no. 30?

167) *limpāti* 'smears': *n*-form in Lith. *limpu* 'haeret' (T. θ).  
Base s) *LE(Y)*- 'streichen' (no. 2):

Lat. *lini* 'smears'      *li-mus* 'mud'

With *p*-determinatives:

λίπος 'fat'      ἄ-λείπει 'salves'

With vowel of different color, and with meaning 'slick, shiny, bright' (see J.?):

λάμπη 'foam'      λάπη 'mud' (= sticky)  
λαμπρός 'bright'      *limpidus* 'clear'<sup>1</sup>

Very interesting developments of meaning (see no. 14) obtain in

Germ. *bleibt* 'ma net' (no. 12)      *lebt* 'vivit' (no. 41)

168) *pinḡṡāti* 'adorns'.

Cognate with *peíkei* 'shears, scratches' and with *πικρός* 'cutting, sharp, bitter'. Original sense was 'pricks, stipples, tattoos', cf. *ποικίλος* 'spotted'. With a different determinative, *pingit* 'paints' (see T". μ) and *pungit* 'pricks'.

Base *PE(Y)*-/*PO(W)*- 'caedere' nos. 25, 41, 51, 102.

This base is particularly instructive because of the *ā* (see h.) in *com-pāges* 'joint', Gr. *πήγνυσι* 'pegs, nails' (: Lat. pf. *pēgit* 'fastened', *pignus*—from *PEY-G*—'compact', in no. 14), words that show the correlation of 'split > splice' (see L.). The other base is *NEĒ*- (B. β.).

169) *ḡumbhati* 'adorns': This is no. 152, with a different root determinative.

T". ν. To sift.

The development of this notion from a verbal source has been seen in nos. 25 and 11 above, it is a process of 'cutting, separating'. But the special sense 'to sift' may be denominative and come from a 'sifter'—either of the perforated type, or of the net type (see Schrader, l. c., s. v. Sieb).

170) *vinākti* 'separates, sifts': no *n*-forms of clearly related meaning.

Base *WE(Y)*- 'to split > splice'<sup>2</sup> (see no. 36).

<sup>1</sup>The lexical citations give the sense of 'pellucid, diaphanous', but the gloss *limpidat* 'oblumat' (=cleanses by scouring?) throws back curiously to the original meaning.

<sup>2</sup>Skr. *vē-ti* 'strikes, strikes out for, chases, seeks' exhibits much the same meanings as *ὀρέγεται*, no. 160.

If *vi-* is a nominal element, *vinākti* means 'per cribrum premit', -*nak-*, cognate with *ἐναγε* 'pressit' (see F. β.), supplying the verbal element.

Cognate with *vinākti* are Lat. *vincit* 'beats' (= conquers) and *vincit* 'binds' (WĒ(Y)- + NEK- in *nectit*); (?) *viget* 'bursts forth, grows' (see no. 41).

T." α. To leave.

If Lat. *cedit* (no. 119) 'withdraws, leaves' had reached the transitive value of 'leaves' = 'desert' we should have a perfect illustration of the passage from 'caedere' to 'linquere'. Fr. *laisser* (= *laxare* 'to loosen') shows the possibility of development from 'cuts loose, loosens' (see no. 2); and *laxus* 'loose' belongs with *λήγει* 'ceases, leaves off'. The correlated notion *ceases* has been already noted in *παύει* (no. 25), cf. Goth. *af-taurnan* (no. 1). The correlation of 'leaves, abandons' with 'splits, cracks, gapes' is exhibited in Skr. *jahāti* (no. 126). We may note locutions like *rumpe moras* 'cease delays', and 'breaks off' = forsakes.<sup>1</sup> The nominal idea would derive along the lines 'scraps, broken meats, leavings'. Schleicher gives Lith. *skalsūs* (cf. no. 11) 'refraining from, giving up, leaving' the etymological rendering "verschlagsam".

171) *rinākti* 'leaves': *n*-form in Lat. *linquit*.

Base LĒ(Y)-/LŌ(W)- 'to cut' (nos. 2. 141).

<i>λείπει</i> 'leaves'	<i>λήγει</i> 'ceases'
<i>λαγάρως</i> 'loose'	<i>languet</i> 'faints'

The second component is NE-*k̄*- 'to cut' (B. β.) which here (by analogy of its opposite SEK<sup>w</sup>?) appears as NEK<sup>w</sup>-, cf. *linquit* > < sequitur.<sup>2</sup>

172) *fināsti* 'forsakes, abandons': no *n*-forms.

Base *k̄*Ē(Y)-(S)- 'to cut' (no. 165).

Skr. <i>śdsati</i> 'cuts'	<i>κεστός</i> 'pricked'
<i>κίστη</i> 'chest' (= 'trough', no. 2)	<i>casa</i> 'hut' <sup>3</sup> (cf. 'dug out')
<i>castrat</i> <sup>4</sup>	<i>castellum</i> 'κώμη' (cf. <i>casa</i> )

<sup>1</sup> But the other day I heard a cabman say "the clouds break off" (= cease).

<sup>2</sup> This statement tacitly assumes that LĒ(Y)- LI-NEK<sup>w</sup>- and LĒ(Y)-K<sup>w</sup>- were all in contemporary existence.

<sup>3</sup> With dialectic -s-? Sacred word in the phrase 'casa Romuli'; or is s retained by association with *castra*, *cas-tellum*?

<sup>4</sup> Which might come from s)K(H)Ē(Y)-D- (no. 119), cf. *cassis* 'cudo' (no. 119), *casses* 'δόλος' (no. 12).





s)TĒ(Y)- 'sticken—to sew, plait, bind; spin, stretch' (cf. *πρωταυτί* 'in front of' with *prōtinus* 'forward'. For s)TĒ(Y)- 'stecken', with various root determinatives, the following evidence may be adduced (see also no. 110, and the references there):

Lat. *tinea* 'moth'<sup>1</sup>

στό-νυξ 'point, claw'<sup>2</sup>

στειλειόν 'axe-handle'

στέλεχος 'caudex' (119)

στώ-μιξ· δοκίς (no. 118) ξυλίνη

Στή-ν-ια 'April-fooling'

(?) Skr. *tālakas* 'poisonous insect'

τένδει/τένθει 'eats' (Q.)

Lat. *stiv-a* 'plough-handle'

Skr. *stiv-rds*<sup>3</sup> 'sharp, violent'

στή-ριγξ 'furca'

(?) στό-β-ος 'abuse'

In no. 160 *δρέγει* has been defined by ('strikes), strikes out for, reaches out (for)' [i. e. stretches], and this definition is applicable to cognates of *tanóti*. To be sure, the notion of 'stretching' is more generalized in *tanóti* than in *δρέγει*, but so in the German trades is *reckt* 'stretches' much more generalized than its cognate *δρέγει*. For the sense of 'strikes' we may also plead *tenet* 'holds, obtains', with meaning as explained in P. Further, Skr. *tanús* may be etymologically defined by 'corpus' (see no. 11).

M."

177) *dhānutar-* 'flowing, running'.

The base DHEN- is derived from DHŌ(W)- in *dhāvati* 'flows' (no. 54).

P."

178) *vanóti* 'wins'.

Base WEN- extended from WĒ(Y)- 'caedere' (nos. 36, 88).<sup>4</sup>

179) *sanóti* 'wins'.

The base SEN-/SN- derives from SĒ(Y)- 'caedere' in no. 15.

S."

180) *kanu-* 'to long for'.

For this base Keller (l. c.) cites Avest. *činvat* 'cupiens',—cognate with Skr. *cāna-*,—*cinman* 'love'. The base was K<sup>w</sup>EN-, extended from K<sup>w</sup>Ē(Y)- 'cupere', found, with an *s*-extension, in Lat. *quae-r-it* 'cupit' (from K<sup>w</sup>əY-), in *cura* (archaic *coira*, cf. Paelig. *coisatens* 'curaverunt',—from a base K<sup>w</sup>OY-S-) 'care'; *τίει* 'cherishes, honors', *τιμή* 'honor' look like cognates:—*τίει*

<sup>1</sup> Cf. *tineae omnia caedunt*, Lucilius.

<sup>2</sup> Cf. *δνυξ*.

<sup>3</sup> In *stiv-a*, *stiv-rds* I see the gradation of Skr. *stiv-is*, in f. above.

<sup>4</sup> Meringer, l. c., p. 182, defines WEN- by (1) *ackert*, whence (2) 'verletzt, schlägt, siegt'. I would but invert his temporal order.

'exacts a fine' may have developed on the lines of the locution 'aestimat litem', while *τιμή* is well defined by aestimatio (1) 'honor, esteem', (2) 'assessment of a fine'. Also add

Lat. *cōmis* 'loving, courteous'

Skr. *kāmas* 'love'

from a base  $\kappa^w\bar{o}(y)$ -

T.<sup>'''</sup> ζ.

181) *manóti* 'thinks'.

See no. 62.

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## II.—THE VATICAN CODEX OF CICERO'S VERRINES.

In a paper recently contributed to the current number of the *English Journal of Philology*, I have given an account of the most important MSS of the Verrines, with the exception of the Vatican palimpsest. This codex seems to deserve separate treatment, firstly on the ground of its great antiquity, and in the second place, because its authority has hitherto been unduly disparaged.

For the externals of the Vaticanus (V) reference may be made to Zangemeister and Wattenbach's *Exempla Codicum Latinorum*, Tab. IV, and also to Chatelain Pl. xxxii, where it is cited as *Reginensis 2077*. These authorities agree in the view that the 'prior scriptura' of the palimpsest belongs, in all likelihood, to the 3d or 4th century. V must therefore rank among our oldest known Latin manuscripts. Its provenance has been dealt with lately by Mr. Sandys, in the *Classical Review*, Vol. xvii, p. 460.

The readings of V (and especially its errors) have been more or less exhaustively chronicled by H. Meusel, in his dissertation *De Ciceronis Verrinarum codicibus* (Berlin, 1876). After a careful comparison of the tradition as contained in V with that of the *Regius 7774 A*, Meusel sums up emphatically in favour of the latter codex. His judgment of V is contained in the following words: *cum Vaticanus non solum maxime ad errores inclinet eosque gravissimos, cum temere saepe mutet quae recte tradita sunt, cum non raro, id quod maximum est, consulto eos qui fidem ei habent in errores inducat, summo opere cavendum est religiosis omnibus et prudentibus hominibus, ne ab hoc fallacissimo auctore decipiantur et circumveniantur.*

This is altogether too sweeping a statement. It is based on a method which may be described as unduly arithmetical. Meusel's laborious enumeration of differences between V and R in the minutiae of spelling, etc. has tended to obscure the real issue as to the comparative value of the tradition of the Vatican palimpsest where it differs vitally from that of the other codices. Moreover, the new material which has recently become available enables us now to institute a comparison of V not only with R, but also with two other MSS, each of which is as important for

the earlier parts of the Verrines as R undoubtedly is for Books iv-v. I refer to the Cluniacensis (498),<sup>1</sup> the surviving fragments of which, along with what can be reconstructed out of the so-called Nannianus, Metellianus, and Fabricianus, must be considered of supreme importance for Books ii and iii: and Par. 7775 which (with its complete copy Par. 7823) has been shown to stand at the head of the whole family that contains the earlier parts of the Verrines up to the words *de istius singu[lari]* in ii, 1, § 111. Moreover, recourse may now be had, for all the speeches, and as a sort of last court of appeal, to a full collation of Par. 7776 (p: 11th century), alongside of which hardly any other member of the same numerous family need any longer be quoted.<sup>2</sup>

Dividing our examination, then, of the Vatican palimpsest into three parts, let us take, to begin with, the first surviving fragment, from *docet hominem* ii, 1, § 105 to *usitata satis* in § 114. For part of this we have two folios still extant in Par. 7775, which may be cited as S: the rest may be taken with equal confidence from Par. 7823 (D), which, as I have shown elsewhere, reproduces very faithfully the text of S. The important thing to bear in mind here is that the tradition of SD has now been proved to be just as authoritative for the earlier speeches as is that of R for the last two books. The fragment of the Vaticanus above specified is contained in about two pages of Müller's Teubner text (according to which references will be given in what follows); and the first thing to be said in favour of the V tradition is that at two places we are indebted to its unique readings for the true text. These are

180, 8 *reprehendi* V sol. The actual reading of V (but with transposition marks to put in their proper place words which had at some time been omitted *ex homoeoteleuto*), is *neque post edictum provideri potuit reprehendi neque ante edictum = neque post ed. repr. neque ante ed. prov. pot.*

181, 10 *iure* V sol.

The other variants in the palimpsest may be discussed in order:

179, 20 *posset* V and Priscian: *possit* SDp. Alongside of this may be set 340, 7 where *possit* in V is supported by c (my symbol

<sup>1</sup> For an account of this codex, now in Lord Leicester's library at Holkham, see *Anecdota Oxoniensia*, Classical Series, Part ix (1901.)

<sup>2</sup> Two descendants of p are cited in this paper—Lg. 29 (q), and Harl. 2687 (r). These constitute what I call the Y family, from which is derived the numerous progeny that must be classed as the *deteriores = delt.* (d)



for the reconstruction of the Cluni codex, which in its now mutilated form I cite as C) and its derivative Lg. 42 which I cite as O: *posset* p et rell.: 326, 32 *possit* Vc, *posset* O, *potest* p et rell.

179, 22 *singularis* V Ld. and some dett. (and so at first SD): *singulari* p et al. This might suggest *singularis est audaciae* instead of *singulari est audacia*.

179, 24 *diceret* V,—a mistake for *ediceret*; cp. 181, 11 where V wrongly gives *dixisset* for *edixisses* SDp.

179, 25 *tam inhumanum* V sol.: *inhumanum* SDp (as also Harl. 2687 = r, and Harl. 4852 = Z). It may be noted here that two other MSS at first gave *tam* but afterwards subpunctuated the word,—Par. 7786 and Harl. 5428.

179, 29 *simul* V: *simul et* SDp. (For the tendency of V to omit *et*, see on 187, 3 below, and cp. 255, 12: 256, 24: 278, 14: 467, 35: 473, 17. On the other hand, at 268, 32 V is the only MS that has it).

179, 31 *liberis* V and Priscian: *a liberis* SDp. In the same way V omits *a* or *ab* at 180, 4: 186, 13.

179, 32 *aecum* V. Other instances of more or less archaic forms in V are 184, 35 *dicundo* V Prisc., *dicendo* p et al. 185, 15 *uolgi* 186, 1 *inicum* 188, 25 *aedis* 192, 20 *vendundis* V et Ps. Asc.: *vendendis* p rell. Cp. also *Iuni* V, *Iunii* p rell. (191, 14: 195, 29): *Haboni* V, *Habonii* p rell. (195, 19.)

179, 33 *Cum intellegam legem Voconiam* om. V. Here the copyist of V evidently did not recognise the quotation as belonging to the text.

179, 35 *scripsit* V sol.: *fecit* SDp. et rell. This is a remarkable variant. Along with it may be cited 181, 8 where a study of the context will show that a good deal might be said in favour of *iuris* V sol. as against *generis* (*gñis*) SDp. Editors behave somewhat capriciously in similar cases where there is a difference of a word between V and rival traditions. Thus at 186, 22 they take *didicistis* from V against *cognostis* p et rell. Either reading gives a good clausula: and it is interesting to speculate whether the motive of the change, in this and similar instances, was the wish on the part of some copyist to conform more closely to some law of prose rhythm, such as has recently been expounded by Prof. Zielinski. So at 219, 17 *abiret* at the end of a sentence is accepted from V (confirmed now by c and O) against *discederet* rell. But at 186, 35 editors prefer *venissent* p et rell., as supported by Priscian, to *fuissent* V. On the other hand the vulgate *legem*

*legi* p et rell. has been displaced at 245, 17 by *legem recitari* V (again confirmed by c and O). Of lesser moment is the discrepancy at 255, 4 between *sunt* V O and *sint* p rell. Cp. also 291, 29 *ait* V, *dixit* p rell. (280, 32): 292, 11 *deberet* pq O and Par. 4588, *vellet* V, *haberet* δ: 344, 32 *Non me fugit* (*fingit*) Lg. 42 p et rell., *non praeterit* V: 473, 3 *ferreus* R<sup>S</sup> et al., *durus* V, *durus et ferreus* p et dett.

180, 1 *sed* V: *sed etiam* rell. The recurrence of this discrepancy in other places induces some doubt: cp. 271, 2 *sed* V (supported by the first hand in O and also by Clark's Harl. 2682), *sed etiam* rell.: 278, 23 *sed* cO, *sed etiam* rell.: 292, 8 *sed etiam* cO, om. V rell.

180, 4 *iuris P. R. V* (*iuris praetorii*? 182, 27): *iuris* rell.

" " *Recita* V sol.: cp. 192, 33 and 193, 3.

" 7 *ei rei* V: *ei rei* p: *eius rei* SD.

" 15 *Voconium* V: *C. Voconium* SDp et al. This phenomenon seems not to have been sufficiently noticed: there may have been a tendency on the part of copyists to write in a praenomen. Cp. 181, 25 *Verres* V et dett., *C. Verres* pqr, also Priscian: 185, 32 *Trebonium* Vq, *A. Trebonium* pr: 230, 23 *Africani* V and the first hand in Lg. 42, *P. Africani* rell.: 256, 32 *Hortensius* V. Q. *Hortensius* rell.: 259, 2 *Verris* C: *C. Verris* rell., edd. 357, 2 *ad Antoni* V, *ad Anthonium* O, *ad M. Antonii* p.

180, 20 *tam* V: om. SDp.

" 22 *in his ipsis* V: *in ipsis* SD: *in is (iis) ipsis* pqr.

" 29 *non* V, cod. Steph., Prisc.: *non* SD: om. G<sup>2</sup>Ld. q: om. in lacuna p.

180, 30 *paietur* V Ps. Asc.: *paiatur* Prisc.: *patitur* SDp rell. (an inadmissible clausula, according to Zielinski).

181, 4 *Qui* V (supported by the analogy of 180, 4): *Si quis* SDp et al.

181, 8 *iuris* V (supported by line 3 above): *generis* SDp Par. 7786 Harl. 4852 et rell.

181, 9 *amplecteris* V (ut videtur): *complecteris* SDp et rell.

" 12 *discrimen* V sol.: *dubium* SDp rell.

" 16 *abs (aps) te* V: *a te* SDp rell. Cp. 304, 37 *ab te* V, *a te* p: 326, 18 *abs te* VOpq, *a te* dett. But at 476, 2 V has *a te* against *abs te* R et pler. (Meusel, pp. 15-16): cp. 287, 17 *a Siculis* V, *ab Siculis* rell.: 331, 19 *ab L. Metello* VcO, *a L. Met.* p rell. See on 271, 11.

181, 16 *id* V : *illud* rell. This mistake is repeated at 467, 20 where V is reported as again giving *id* for *illud*.

181, 17 *inventus est* V : *est inventus* SDp et al. (e. g. Par. 7786 and Harl. 4852). This is the first of a considerable number of transposition variants which will be dealt with together for the later books. Müller here follows Kayser and Klotz (against Iordan) in accepting V's reading.

181, 20 *multi in isdem causam sis (causis?) fuerunt* V  
*multi testamenta eodem modo fecerunt* SDp et al. (e. g. Par. 7786, Harl. 4852 and 2687).

This is a very remarkable instance of divergence of tradition: v. Class. Rev. xvii, 202. Possibly the fault lies with the copyist of V, who may have failed to decipher his original. But cp. *in eadem causa esse* 469, 33.

At this point we are left without any further guidance from S and its derivatives, viz. D and the other members of what I have called the X family (as against pqr = Y). So far as we have gone, however, it will have appeared that Meusel's sweeping condemnation of V is by no means justified. The difficulty is to establish some principle of selection. Müller seems to be rather inconsistent, for example,—after accepting *inventus est* from V at 181, 17,—in rejecting *satis non* V at 181, 27. Here, it is true, we can no longer cite S and the rest of the X family : but the presumption is that they would have shown *non satis*, which is the reading of p et pler. The same applies at 181, 31 a few lines further down, where editors follow V in reading *tu tibi* against *tibi tu* pqr Par. 7786. Cp. 186, 16 where V rightly gives *homo sit*, against *sit homo* p et rell. : 193, 18 *iniquissimi hominis* V, *hom. iniq.* pr et rell. : 195, 21 *praetextatum venisse* V, *ven. praet.* pr et rell. : 198, 15 *ego nisi* V, *nisi ego* pr et rell. (as at 223, 3).

For the concluding portion of Book i our main authorities are the extant parts of V (which are fortunately considerable here) and Par. 7776 (p.) How does their tradition compare, on the whole? It would be superfluous to make an altogether complete and detailed enumeration of differences : the following may be taken as the most important:

181, 30 *nata esset* V : *natae essent* p et rell.

182, 17 *nullum* V : *non* p et rell. (wrongly preferred by Müller).

" 30 *intestatus* V and Ps. Asc. : *intestato* p, corr. r, et rell.

- 185, 3 *aliquos* V : *alios* p et rell.  
 " 12 *perfacete* VO : *perfacile* p, Par. 7786, et pler.  
 " 14 *et iniquitatem tum* p rell. : om. V.  
 " 23 *produxisset* V : *produxit* rell. Zielinski thinks that V may be right,—S3 as against S2 (v. Das Clauselgesetz, p. 193).  
 185, 28 *conplures* V : *plures* pq (*complures* r).  
 " 29 *in iis* V : *in his* p et rell. Cp. 230, 32.  
 " 32 *illum* V : *fratrem illum* pqr.  
 " 34 *id iurare* p (ut conj. Klotz) : *adiurare* V : *iurare id* qr : *iurare* rell.  
 185, 36 *vetaret* V (ut videtur) : *vetat* p et rell.  
 186, 2 *libertus* V : *et ille libertus* p et rell. (*At ille libertus* r, ut conj. Ernesti.)  
 186, 11 *tum* pr et rell. : om. V. This is doubtful.  
 " 17 *surrexerit* V, which Zielinski thinks probably right (op. cit., p. 193) : *surrex̄* p : *surrexit* r et rell.  
 186, 18 *sescenta* V : *LX* p : *sexaginta* rell.  
 " 19 *ego non dicam pecuniam* V : *ego pecuniam non dicam* pr et rell. This is an interesting transposition variant : recent editors follow V.  
 186, 24 *coepit* V : *coeperit* pr et rell. (supported by Priscian).  
 " 28 *non* om. V : in p it is added above the line by the later hand, and subsequently deleted.  
 187, 3 *auctoritate* V and Nonius : *et auctoritate* pr et rell. The omission of *et* after a final *e*, as here, might of course be explained : cp. 190, 26 *summo pudore, summo officio* V : *et summo* pr. But V has the support of the extant part of the Cluniacensis (as well as of O) in reading *nova tibi haec sunt, inopinata* at 207, 18 against *et inopinata* rell. Cp. 332, 26 : 467, 35 : 473, 17.  
 187, 6 *in causam aequissima fuit* V : *fuit in causa aequissima* pr.  
 " 9 *gratiam* V : *gratiamque* pr. Cp. 193, 22 : 277, 36 : also line 33, below (*ac* p : *atque* qr : om. V.)  
 187, 17 *credetur* V : *credetur* p et rell.  
 " " *credemus* V : *credimus* pqr : om. dett.  
 " 19 *Verres* pr : om. V. Here the name has probably crept in from line 16, above.  
 187, 30 *dubitavit* Vpq<sup>1</sup> : *dubitavit* corr. q r et al. A similar case is *iudicavit* Vp at 326, 11. Here in view of the faulty clausula (though his P3 is of not infrequent occurrence in the Verrines) Zielinski suggests *dubitaverit*.

187, 31 *se* Vq : *sese* pð. So 230, 31, 326, 14 *se* V, *sese* p, supported however by Lg. 42 : 326, 36 *ab se* V Lg. 42, *ab sese* p et rell. Cp. 220, 1 : 223, 30 : 230, 18 : 260, 33 : 369, 29 :

187, 36 *Recita Cn. Fanni (Faeni) testimonium* V : *Rec test. Cn. Fanni* p et rell.

187, 37 *dicenti* pr et rell : om. V.

188, 8 *Ne Tadii quidem tabulis* V : *Ne tabulis quidem Quinti (Q) Tadii* pr et rell.

ibid. *credemus* V : *credetur* pr et rell. (187, 17.)

188, 11 *honestorum* V : *honestissimorum* pr et rell.

190, 26 *venit* V : om. pqr.

" 37 *ab aliis tabellae obsignabantur* V : *alii tabellas obsignabant* p et rell.

191, 5 *inhumaniter* V Prisc. et al. : *inhumane* pr et pler.

191, 5 *se facturam* V, Donatus : *se esse facturam* pr et rell. Cp. 192, 24 *factam* V, *factam esse* p et rell. : ibid. 27 *refecturum* V, *refecturum esse* p et rell.

192, 2 *cuia res* V : *cuia res sit* p : om. r : *cuia res est* Priscian

" 25 *quisquam accedit* V : *quid accedit* p et rell.

" 33 *Recita (-R-)* V : om. p et rell. So 193, 3 and 180, 4.

" 34 *Lex operi* V : *ex opere* pr et rell.

" 36 *Quid eni multis* V : *quid eni uedeo* (corr. *video*) in *multis* p et rell. I propose to read *Quid? est in multis* etc., or keeping the *enim* (197, 35) *Quid enim? est in multis* etc.

193, 10 *si* (before *propinquorum*, and in each of the two following lines) V : om. p et rell.

193, 14 *tu* V : om. pq<sup>1</sup>.

" 16 *opus* V : *id opus* p et rell.

" 22 *eisdem* V : *eisdemque* p (187, 9).

" 27 *petivissem* Vpr : *petissem*, q and Priscian, would give a faulty clausula.

193, 33 *accepit* V and Ps. Asc. : *acciperet* pqr : *acceperit?*

" 35 *solvetur* V : *solvitur* pr et rell.

" 36 *se* V : om. p et rell.

194, 5 *facito. Quid est suo cuique* V : om. ex homoeoteleuto p et rell.

194, 7 *ulla* V sol.

" 8 *in ista* V : *et in ista* pqr.

" 16 *eius* V : *istius* pr et rell. Cp. 195, 19 *istius* p et rell. : *huius* V.



195, 22 *stetisse cum* V : *stet esse cum* p<sup>1</sup> (ut Par. Lall.) : *tet esse cum* p<sup>1</sup> : *ter esse cum* qr : *testes secum* dett. This is a very important example, as showing the gradual depravation of the text.

195, 35 *eum* V : om. pq<sup>1</sup>.

" " *esset* V : *est* pr.

196, 8 *illae* V : *eae* p : *hae* dett.

" 12 *restinguendum sit* V,—a reading which suggests that an *ut* may have dropped out before *communi praesidio* in the line preceding: *restinguenda est* pr et rell.

198, 14 *suae* V : om. p et rell. The word should probably be retained: there seems to be a point in the repetition *suorum—suum—suae*. But the passage is a very difficult one. In explaining it, Mr. Greenidge (*Constitutional Procedure*, p. 439) omits *suae*. I have thought also of *secundae*. Curtius was the *index* of another *quaestio*: he was to play the part of Iunius,—this time by drafting on to his own *consilium*, which stood next in order, such jurors as Verres indicated he would rather be without. This is certainly the meaning of the closing sentence, though by itself *subsortitio suorum iudicum* would naturally mean a 'supplementary allotment of jurors favorable to Verres', rather than 'in the case of the jurors who were to try him'. Cp. 159, 7.

198, 17 *oportebat quos* V : *oportebat erepta esset facultas eorum quos* p et rell. This is a crucial passage for V. The discovery that the words *erepta esset facultas eorum* are not the addition of a late Italian copyist, but had been incorporated in the text of p as early as the 11th century, might induce a suspicion that they may point to an omission in V, rather than an accretion in p. But even so we should need to have recourse to emendation, e. g. *erepta esset facultas eorum quos vellem eligendorum cum interea quos iste adnuerat* etc. No such treatment of the passage is, however, necessary. The fact is that the words *erepta esset facultas eorum* constitute in themselves an alternative apodosis, originally supplied in the margin by some one who failed to construe *subsortiebatur*, and afterwards received into the text to balance *restitissem*. This explanation may account for the note which I report from the margin of p "infiniti modi est non personae tertiae": instead of "had I not withstood him, he was for allotting away out of this panel of yours",—a construction which he failed to appreciate—the commentator who supplied

what I have called the alternative apodosis, *erepta esset facultas eorum*, desiderated a more general conclusion: "had I not withstood Curtius, there would have been no getting the jurors we wanted."

Incidentally, I may report here that Zumpt's conjecture *quos cum iste* has been anticipated by a contemporary MS note in the margin of my copy of J. Sturm's edition.—Strassburg, 1540.

This concludes the review of the variants in V up to the end of the First Book. It will be seen at a glance how little it deserves Meusel's epithet 'fallacissimus auctor'. So far from being unreliable, the Vatican palimpsest is altogether indispensable for the proper constitution of the text of this part, at least, of the Verrines. I stated at the outset of this paper that in the short fragment where we may still compare the tradition of V with the mutilated survival of S (Par. 7775) there are two places (180, 8 and 181, 10) where we are indebted exclusively to the Vaticanus for the true text. To these others may now be added from the later portion of the First Book, where, owing to the failure of S and its derivatives in the great lacuna which begins at the words *de istius singu]lari* in § 111, we are forced to rely on a comparison of V and p. Here again V comes undoubtedly to the front. If the reader will refer to 194, 5 where the words *facito quid est suo cuique* have been omitted in every codex except V: to 195, 22 where in *stetisse cum* V alone preserves a reading which afterwards became depraved: and lastly to the passage at the close of the oration discussed above (198, 17) he will have enough evidence to justify him in regarding the Vatican palimpsest as an authority of the very weightiest character. Of course it contains errors, some of which will be mentioned later on. These are, however, relatively few in number. The variants cited in the foregoing pages do not constitute a complete apparatus for V: I have sought to concentrate attention on important differences. But it may serve to prove the general value of the V tradition for this part of the Verrines if I conclude by stating that out of some 125 passages I have had under consideration, V must be reported wrong in only 22: the rest are either right or doubtful. And for the doubtful places, a presumption in favour of V will be created by a careful study, among other passages, of 180, 8: 181, 10: 194, 5: 195, 22: 198, 17.

For Books ii and iii the Vatican palimpsest must be compared not only with p (a full and accurate collation of which has not been available till now) but also with the extant parts of the Cluniacensis (C) and the lost portions of that important codex (c), so far as they can be reconstructed from reports of the so-called Nannianus, the Metellianus, and the Fabricianus. One striking fact may at once be mentioned. At iii § 70 (p. 298, 6) the received text runs: *Si damnatus eris, atque adeo cum damnatus eris,—nam dubitatio damnationis illis recuperatoribus quae poterat esse?* Here the words *atque adeo cum damnatus eris* occur only in V: in the other codd. they have been dropped in consequence of an error ex homoeoteleuto. Cp. 359, 35 *denis non licere* VcO, om. p et rel.: also 351, 34.<sup>1</sup> The first citation is enough in itself to show the independence of V, and also to suggest an ultimate common origin for all other codices (except perhaps the Cluni MS, which was not reported here by any collator before the time of its mutilation). Take again the striking instance at 221, 28, where O supports V in the reading *amplam nactus*, thus showing that this was also the reading of the Cluniacensis, against *amplam occasionem nactus* pqr Par. 4588 and *amplam occasionem calumniae nactus*, rel. and edd. For *amplam* see Müller's critical note ad loc. There can be little question here that V shows the true text, and that the rival reading is a gloss. More obvious still is 230, 9 *angebatur animi necessario* V: *angebatur tamen animi dolore necessario* pqr Par. 4588. Here again O is in agreement with V, and as the reading is reported by Metellus, we may conclude with certainty that it stood also in the Cluni codex: the other is an interpolation. The readings of O will be found of great assistance in settling doubtful points. For example, transposition variants are among the most frequent instances of divergence between the two traditions. Now when we have at 345, 32 *quemquam ferre* V as against *ferre quemquam* p et rel., and when we find that O agrees with V, we shall probably conclude to accept in most cases the reading thus vouched for.

<sup>1</sup> To these examples should be added 360, 14-15, where a reference to the Zürich edition will show that if it were not for V, with help from O, the true reading would have been altogether lost. The vulgate, as derived from p et rel., has suffered here from an omission ex homoeoteleuto, and runs *santi aestimabit videtis*, all intervening words being omitted.

These instances of the superiority of V must receive due weight, especially in the face of such a list of errors as that supplied by Müller on p. xli of his 'Adnotatio Critica' in support of his view that the Vaticanus is a depraved and corrupt MS ("foedissime interpolatus est"). The passages there cited will be dealt with in order : meanwhile it may be pointed out that some of them at least are not all to the discredit of the copyist of V. Take, for example, 332, 34 *primum plurimum* : here the scribe misread his text, and after wrongly writing *primum* he inserts the right word *plurimum*, not making any deletion or erasure, in case he might spoil his page. A careless copyist would have left *primum* standing. The same explanation will cover 478, 24 *subito suppeditatum* : cp. also *facile tacite* 230, 12 ; 255, 29 *enim nimirum* ; 261, 28 *apud adversus* ; and *autem aut* 459, 25. So probably also 222, 21, where V gives *unam at domum*,—a mistake for *unam domo (domu?)*. Cp. 301, 5 *pervagatum* edd. (as at 322, 14 ; 389, 34) *pervulgatum* pr et pler. codd. (Meusel, p. 21) : *pervagatum et pervulgatum* V. One instance in which V can be shown to have preserved the genuine text must be held to outweigh a number of such mistakes as these. They are accordingly not included in the lists that follow. But to remind the reader that such errors occur in V, I shall specify here the following : 211, 12 *spectet* for *spectaret* ; 214, 27 *tris* om. ; 219, 10 *quam* (s. l. *quemadmodum*) for *quo* ; 219, 29 *aditum postulatam in ius* ; 221, 13 *se* om. ; 221, 19 *nullum* om. ; 222, 9 *fuerunt quod ad* ; 224, 11 *cum in primis* ; 223, 13 *quod idem* (for *quo die*) ; 223, 21 *iste ad praesens* for *iste* ; 230, 28 *et sua sponte* for *sua* ; 235, 30 *quod cum* for *cum* (see note on 223, 24 below) ; 236, 9 *haec licere* for *id licere* ; 236, 16 *idem demonstrarat* (an obvious dittography : cp. Meusel, p. 17) ; 304, 30 *posita in loco* for *posita* ; 340, 29 *ab aliis* for *ab his* : 341, 28 *nihil a te fictum* (where Halm suggests *adfictum* : more probably the scribe took *a te* from *ad tempus* in what follows). Cp. for Book v the unintelligible *quos ceruos* 455, 9 and *alios quam ob* (for *aut aliquam ob*), *ibid.* 13.

Proceeding now to a more or less detailed examination of Book ii, I here append three lists. The first contains mainly those various readings in regard to which it seems either certain or probable that the authority of V—supported as it frequently is by CcO—ought to be allowed to prevail. This list does not contain, however, the remarkably frequent cases where transposition has occurred : these I have found it convenient to exhibit

by themselves in a second enumeration. Lastly, a number of various readings is cited where the choice appears to be doubtful.

200, 12 *atque* VCO<sup>1</sup> : *ac* p et rell. (On the other hand 363, 19 *atque* p O : *et* V.)

200, 15 *atque* VCO<sup>1</sup>r : *atque adeo* p et al.

207, 18 *inopinata* VCO<sup>1</sup> : *et inopinata* rell. See on 187, 3.

" 19 *ex* . . . . *ex* VCO : *de* . . . . *de* p et rell. Cp. 268, 31 *ex* V, *et* O, *de* vulg. : 287, 10 *ex* cO, *de* V, *in* rell. : 327, 23 *ex* VO, *de* p et rell. : 366, 11 *e sacrario* RS, *de sacrario* Vp.

214, 22 *ait* VcO : *aitque* pq et Par. 4588 : *atque* r et rell.

" 25 *postridie* VcO : *postero die* pq et Par. 4588.

219, 13 *Bidini* VcO<sup>1</sup> : *Bidenses* rell.

" 28 *primo* VO<sup>1</sup> : *primum* pqr.

" 33 *sibi* VcO : om. rell.

" 37 *dimittit* VO<sup>1</sup> : *dimisit* rell.

220, 1 *se* V : *sese* rell. Cp. on 187, 31.

221, 13 *de* V : om. p rell. (*ab* supra lin. r). So again 235, 35.

" 19 *iubeat* VcO<sup>1</sup> : *liceat* p rell.

" 25 *iudicium* VO : *novum iudicium* p rell.

222, 9 *L. Metellus* VO : *Q. Metellus* pq Par. 4588.

" 21 *alia Panhormi* om. VO<sup>1</sup>. These words should, however, be retained : the agreement of VO might lead us to doubt them : but cp. 210, 32, where the same codd. concur in leaving out the indispensable *rerum*.

223, 1 *laudationes* VcO : *laudationem* p rell.

" 6 *testes* V sol.

" 8 *sociorum* VcO : *siculorum* rell.

" 24 *cum* VO : *quod* rell. Such interchanges are frequent : cp. 222, 9 : 235, 30 : 332, 18 : 339, 26.

223, 30 *se* V. This would seem to make a better clausula than *sese*. Cp. on 187, 31.

223, 35 *ostendisset* VcO<sup>1</sup> : *possedisset* rell. (*auctoritate sua possedisset* r).

230, 24 *et equitate* V, *et aequitatem* cO : om. rell.

" 35 *eximia* Vc Op : *mira* dett.

235, 35 *de* VcO<sup>1</sup> : om. rell.

236, 1 *pertimuit* VcO : *timuit* p rell.

" 11 *et* Vpr : om. O. So in line 15 below, *et* Vp : om. O. Cp. 268, 32 *et* V : om. rell.

236, 17 *fecisse quod* VO : *fecisse id quod* p : *id fecisse quod* q.

" 24 *ornatissimus* VO : om. p.



244, 23 *verum* VO : *sed* p rell.

" 37 *complector* VcO : *complector crimine* p : *complector nomine* al. Forte *complector omnia crimine*?

255, 4 *sunt* VO : *sint* p et rell.<sup>1</sup>

" 27 *illius* VO<sup>1</sup> : *istius* p et rell.

256, 8 *velis* VO<sup>1</sup> : *vis* p et rell.

260, 33 *numeros se abs* V. This is nearer the right reading (*numero sese abs* CO) than *numeros abs* pqr 4588.

261, 16 *ab aratoribus* Vp : om. COq.

" 17 *positas* V : om. C p rell.

269, 5 *atque* VcO : om. rell.

The transposition variants in Book ii, I now proceed to exhibit by themselves:

207, 18 *hoc aures tuae* V p et rell. : *aures hoc tuae* CO<sup>1</sup>.

210, 33 *ex conventu civium Romanorum* VO : *ex civ. Rom. conv.* pqr and Ps. Asc.

211, 4 *suum civem* V (wrongly, for *civem suum* : perhaps *suum* is an adscript).

219, 18 *amicorum suorum* V pqr and Ps. Asc. : *amicorum cO* : *suorum amicorum* dett. With this compare 230, 6, where V pr and the rest have *suorum amicorum*, whereas *suorum* must have been again omitted in the Cluni codex, as *amicorum* only is reported by Metellus and is also the reading of O<sup>1</sup>. For this passage Kayser quotes *amicorum suorum* 'e Pal. sec.'

219, 20 *contemnere et neglegere coepit* V  
*neglegere et contemnere coepit* pr et rell.  
*neglegere coepit et contemnere* O.

Here the probability seems to be that *contemnere et* fell out, and was subsequently replaced in the text as *et contemnere*.

219, 36 *male acceptos ab se* V : *ab se male acceptos* pqr Par. 4588 O. Here again *ab se* is perhaps an adscript.

221, 27 *illud idem (item* V) VO : *idem illud* p rell.

223, 10 *mecum decedere* VO : *decedere mecum* pr et rell.

" 11 *oppida mihi* VO : *mihi oppida* pr et rell.

" 15 *edidi nomina* VO : *nomina edidi* pr et rell.

230, 13 *iste cupiditate* VO<sup>1</sup> : *cupiditate iste* pr et rell.

235, 32 *ita rem* V qr : *rem ita* pO. Cp. 100, 3.

" 37 *Romae liceret* VO : *liceret Romae* pr et rell.

236, 13 *se laqueos* VO : *laqueos se* p et rell.

<sup>1</sup>At this place the reading of the vulgate can be traced back to V : *civem Romanum* V p rell : *togatum* c and cod. Cuiac. : *rogatum* O.



240, 36 *se eversas funditus esse* V : *se funditus eversas esse* CO : *funditus eversas esse* p et rell. If the collocation is wrong in V (which would be a difficult hypothesis were it not for the divergence of CO) it would be easy to suppose that *se* dropped out between *funditus* and *eversas*, and that the true reading is *funditus se eversas*.

241, 9 *hoc homines* C : *homines hoc* qr (cum signis transp.). In V *hoc* is written in *supra lineam* : it is reported as being omitted in "7 dett. Lagg."<sup>1</sup>

241, 16 *hostissimum Veneri* V, wrongly, for *Veneri potissimum* C et rell.

244, 28 *locum illum* V sol. for *illum locum* rell.

256, 18 *laudarent publice* V for *publice laudarent* rell.

" 23 *igitur est* V for *est igitur* rell.

261, 5 *quoque vobis* V for *vobis quoque*.

" 25 *tu auctoritate* VCO : *auctoritate tu* p et rell.

269, 4 *ne aut hoc* VcO : *hoc ne* codd. pler. : *ne hoc aut* r et al.

" 8 *litteras primas* V for *primas litteras* rell.

After such an aberration as that at 241, 16 it would be difficult to hold that the last-named variants in V should be accepted against the authority of the other codd. C is no longer available for comparison, except for p. 261, and has not been reported as departing from the vulgate by those who collated it before its mutilation. Moreover, O is not cited as agreeing with V for these inversions, and they are included here for completeness, and to show the nature of the problem, rather than as established readings.

By way of concluding the treatment of Book ii, there may here be fitly appended a third list of divergences where the readings of V must be classed as wrong or doubtful:

222, 12 *rescindit* V pqr : *rescidit* cO.

" 14 *nisi quod* Vδ : *nisi si quid* cO : *nisi si quod* pqr.

" " *poterat* corr. V ex *poteret* r rell. : *potuerat* cO<sup>1</sup>. Cp. 286, 31.

222, 21 *alia Panhormi* om. VO<sup>1</sup>. See p. 420, above.

<sup>1</sup> That the origin of transposition variants is often to be sought for in a word omitted may be seen from a comparison of the following places: 255, 10 *acceperit iniurias* q, as a result of the reading of its ancestor p, where *iniurias* was omitted from the text and afterwards inserted above the line by the second hand (p<sup>2</sup>): 268, 36 *mihi nunc* V, *tu mihi nunc* O, *mihi nunc tu* p et pler., *nunc tu mihi* r: 285, 34 *magna est laus* V, *magna enim est laus* p, *magna enim laus est* qr: 297, 13 *in qua re* V, *qua re* cO, *qua in re* p.

223, 25 *iudicasset* V : *diuicasset* cO : *iudicavisset* pq rell.

224, 6 *in istius unius essent potestate* V et rell. To this should probably be preferred the "lectio difficilior" *potestatem* cO. Cp. 119, 6 : 465, 6.

230, 32 *ii se* V : *et se* O : *hi se* rell. Cp. 185, 29.

" " *fortunas et* V : *fortunam ac* p rell.

236, 17 *exemplo multorum* V : *exemplo* rell.

" 27 *cum haec ac . . . . .* V : *cum acta res* O : *cum res esset acta* p et rell.

240, 25 *cuius* V : *cui* C p et rell.

241, 2 *furtorum flagitiorum* V : *flagitiorum* C et rell. Here *furtorum* has probably been interpolated in V.

255, 6 *abs te* cOpq : om. V.

256, 3 *probare potes* V : *probari potest* p et rell. (*probare potest* O).

256, 25 *ediderint* cO : *ediderunt* Vpq. (But *obsecrarint* VcO : *obsecrarunt* p, in the line following.)

260, 31 *inimicissimique* V p et rell. : *inimici* O.

261, 9 *cupies* V p rell. : *cupias* CO.

" 13 *inimicorum* V et rell. : *iniquorum* CO.

The same process may now be repeated in regard to Book iii, after which Books iv-v can be dealt with together. First, a list of places is cited, in most of which it seems that the testimony of V ought to be allowed to prevail, for reasons similar to those already given:

271, 2 *sed* VO<sup>1</sup> H (i. e. Harl. 2682) : *sed etiam* p rell. See on 180, 1 above.

271, 3 *dicunt* VcO : *indicunt* pr et rell.

" 9 *ab religione* V p et rell. : *a religione* O<sup>1</sup> Par. 4588.

" 11 *ab re pub* V pq H (i. e. Harl. 2682), Par. 4588 : *a* cO. Cp. 331, 19, where we have *ab* VcO : *a* p et rell. Cp. on 181, 16.

277, 25 *exportando* Vc pq 4588. In adopting *asportando* from O sol., as in omitting *neque* (after *horreis*) in the line above, on the same authority, Müller has deferred too greatly to that MS.<sup>1</sup> Cp. the variants at 327, 23 *deportatum* Vc, *adportatum* O,

<sup>1</sup>Other instances of the same tendency are *posset* 277, 32: *aliquem si potestis* 278, 20: *audite iudices* 279, 9: *rusticarum rerum* ibid. 37: *decumanum putatis* 281, 3: *quam sibi* ibid. 15. Cp. Class. Rev., Vol. XVI, p. 402, note: to the instances cited there of what appears to have been, on the part of the writer of O, a deliberate attempt to change the sequence, the following may now be added:

280, 32 *esse aiebat omnes* c : *aiebat omnes esse* V : *esse aiebat omnes esse* O.

*exportatum* p et rell., and at 475, 19 *deportata* R<sup>s</sup>, *adportata* (app.) V p. See also on 207, 19.

277, 30 *decumano* VcO : *decumani* pr et rell.

278, 1 *instituerit* V : *institueret* pqr.

" 9 *audistis* V (ex silentio) p : *audivistis* O (Müller). Here Zielinski pronounces in favour of *audivistis*: but there does not really seem much to choose between the two clausulae which he denominates respectively S<sub>3</sub> and S<sub>2</sub>.

278, 12 *recordamini* VO : *cogitate ac recordamini* p et rell.

279, 8 *ac* corr. VO : *et* p et rell. Cp. 200, 10 *ac* COq<sup>1</sup>, *et* pr et rell. (V is uncertain): 290, 20 *ac* VO, *et* rell. : 304, 5 *et* VO, *ac* p et rell.

279, 15 *tantundem dabo* V (cp. 353, 6) : *tantū dē* p : *tantundem* rell.

279, 26 *recitet ex codice professione .r.* V. Here O omits *professione(m)* *recita*: in pq there is a blank space. Cp. 33 below, where V again has .r., which Opq omit. On the other hand, at 287, 12 Oq give *recita epistolam*, while V has *Epistula* without .r. or *recita*.

279, 32 *daturum* VO : *daturum esse* rell.

280, 14 *ac* VO : om. pr et rell.

" 19 *reperietur* V : *reperitur* pqr et rell.

" " *aliqui* VO : *aliquis* rell.

215, 33 *aliquanto ante quam* pqr : *ante aliquanto ante quam* O.

253, 32 *eos ita abs te* codd. praeter O (*eos ita abs te ita*). Here the copyist of O afterwards deleted the first *ita*: this is a good instance of a transposition variant detected in the making. Cp. 295, 32 where p rell. have *tuarum fortunarum*: O at first gave *fortunarum tuarum*, but afterwards the same hand restored the sequence. Again at 303, 3 O alone gives *consultis senatus* for *senatus consultis*. At 312, 22 *gravioresque* O for *graviores certioresque* p rell. is probably the result of an omission ex homoeoteleuto: it is certainly no ground for reading, with Halm, Kayser, Klotz, and Müller, *certiores gravioresque*.

319, 35 *perditamque provinciam miseram* O: an obvious inversion for *provinciam miseram perditamque*. So also at 356, 12 the first hand in O changes *ista ipsa*, which it had at first (as p rell.), to *ipsa ista*,—a unique inversion. And the probable explanation of *utrum his crimen* O, in place of *utrum crimini* (354, 11), is that *criminis* in c was inverted in the same arbitrary fashion (*his* for *-is*) by the copyist of O. Cp. 362, 33 where O gives *huiusmodi rusticae* for *rusticae eiusmodi*,—and many other instances.

In many such places Müller has deferred too greatly to the authority of O. Where the order shown in O is found also in V, there is at least a *prima facie* ground for considering it. But this does not apply to such instances as 322, 32 where Müller takes *mihi nervis* from O against V et rell. (*nervis mihi*):

- 280, 19 *nondum* VO : *nondum etiam* r et rell.  
 281, 8 *avaritia* VcO : *sine avaritia* rell.  
 " 9 *ac multo plus* VcO : om. rell. Here p omits *dico plus ac multo plus*.  
 281, 10 *decumam* VO : *decumas* p et rell.  
 285, 21 *Quid si* VO : *Quid vero si* p et rell. Cp. 305, 1.  
 " 31 *interrogare* VO : *interrogari* rell. Cp. 128, 7.  
 " " *tacitus* VcO : *tacitum* rell.  
 " 32 *quam vis* Vq : *quantum vis* p 7786. Cp. 370, 37.  
 286, 10 *quod* V : *quo* cOpq.  
 " 14 *arbitrare* VO : *arbitrabare* (-bere) p et rell.  
 " 16 C. *Marcellus* VO : *M. Marcellus* rell.  
 " 20 *in posteritatem* VcO : *in posterum* pq 4588.  
 " 25 *praetore* (pr) VO : om. pq 4588.  
 " 31 *potuerat* VO : *poterat* rell. Cp. 222, 14.  
 " 36 *putavit* V : *putabit* O : *putasset* pr et rell.  
 287, 4 *praetor* VO : *pop Rom.* rell. (pr p).  
 " 31 *adsequi* VcO : *exsequi* rell.  
 288, 1 *eae* V : *hae* rell. : *esse* O. Cp. 200, 2 *his* VCOp, *iis* edd. : 221, 7 *is* (iis) V, *his* rell. : 292, 13 *his* VO, *iis* rell.  
 288, 8 *iugorum* V (318, 24) : *iugerum* rell.  
 290, 16 *abalienari* Vc : *alienari* rell.  
 " 17 *ac locupletissimos* c[φ] O : om. V p et rell. For the tendency to omit one of two superlatives, cp. l. 25 below, where V omits *ac diligentissimus*. Cp. 346, 16. See also on 366, 8.  
 290, 33 *illo* VO : om. pq 4588.  
 291, 3 *volusium* VcO : *volusianum* rell.  
 " 21 *uxoris* VcO : *uxorem* rell.  
 292, 17 *postea cum* VO : *postea quam* rell.  
 293, 7 *dixerunt* VO : *dixere* rell.  
 " " *eiusmodi* VcO : *huiusmodi* p 4588. Cp. 195, 27 *eiusmodi* p et rell., *huiusmodi* V : 366, 2 *huiusmodi* R<sup>3</sup>SDK, *eiusmodi* Vpq et rell.  
 293, 18 *pervenire* VcO : *venire* pr et rell.  
 294, 1 *hoc* VcO : om. rell.

or 342, 3 where again his text gives *ad te haec* (O sol.) against *haec ad te* p rell. The copyist of O was either guilty, in some instances at least, of deliberate and arbitrary inversion, or else he gave effect, somewhat heedlessly, to transposition marks which he may have found, inserted by later hands, in the ancient codex from which he made his copy of Books ii and iii, and which I have shown elsewhere to have been in all probability the *Cluniacensis* (C).

- 296, 23 *omnes* VO : *homines* rell.  
 " 26 *homini* VcO : *homini inprimis* p rell.  
 " 30 *erat* VO : *erat quid rei esset* rell.  
 297, 3 *iudicio* VO : *iudicium* rell.  
 " 5 *huiusce* V : *eius* O : *huius* pler.  
 " 27 *decumas* VcO : om rell.  
 " 34 *istius* VcO : *ipsius* rell. Cp. 255, 27 *illius* VO<sup>1</sup> : *istius* p et rell.  
 " 35 *at arator* VO : *ab aratore* rell.  
 298, 6-7 *atque adeo cum damnatus eris* V sol. See p. 418.  
 300, 5 *iniuriis et* V : om. pr et rell  
 " 6 *civitates* VO : om p et rell.  
 301, 10 *resedisset* VO : *redisset* p et rell.  
 304, 36 *te praetore* VO : *ante te praetorem* p et rell.  
 " " *piratis* VcO : *privatis* rell.  
 305, 1 *vero* VcO : *ergo* rell.  
 " 2 *sed* VcO : *et* rell.  
 " 6 *quoque* VcO : om. p et rell.  
 " 7 *accedant* Vpδ : *accedunt* cO.  
 322, 27 *pertinebat* VcO : *pertinebant* p et rell.  
 " 33 *elaborandum* Vp (475, 16) : *laborandum* rell. Here p is found in agreement with V : this is not reported in the Zürich edition.  
 323, 9 *refrenaret* VcO : *frenaret* p et rell.  
 326, 9 *impudentiam* VO : O *impudentiam* p et rell. (366, 35).  
 " 19 *rem* VcO : om. p et rell.  
 " 30 *utrique* Vc : *utrisque* p et rell. (O not reported.)  
 " 32 *estne* VcO : *est* p et rell.  
 " " *possit* Vc : *posset* O : *potest* p et rell. Cp. 179, 20.  
 327, 5 *animum advertisset* V : *animadvertisset* p et rell. Cp. 467, 13.  
 327, 12 *tute* VcO : *tu* p et rell.  
 " 16 *potestis* VcO : *potuistis* p et rell.  
 " " *ex hoc* V p : om. O.  
 " 23 *deportatum* Vc : *exportatum* p rell. : *adportatum* O.  
 Cp. 277, 25 : 475, 19.  
 327, 33 *iudicavit* VO : *iudicabit* p et rell.  
 " 36 *habeam* VcO : *haberem* p et rell.  
 328, 5 *cum* VO : *dum* p et rell.  
 331, 17 *reddidisset* VcO : *redemisset* p et rell.  
 " 33 *ipse* VcO : *ipso* p et rell.



- 332, 29 *tanto opere* Vpq 4588 : *tantopere* O et rell. Cp. 364, 6.  
 " 30 *redundarit* Vc : *redundaret* p et rell.
- 333, 17 *et contemni* V p et rell. : om. O. Müller wrongly brackets these words.
- 333, 19 *conficies* VcO : *perficies* p et rell.
- 338, 25 *usura* VO : *usuris* p et rell.
- " 28 *esse* VcO : *esse cura* p et rell.
- 339, 1 *acceptam* V : *accepto* pr et rell.
- " 2 *tu ipse* VcO : *ipse* p et rell.
- " 7 *fortasse* VO : *fortasse est* p et rell.
- " 22 *publicam* VO : *publice* p et rell.
- " 37 *debeat* VO : *debebat* p et rell.
- 340, 7 *possit* VcO : *posset* p et rell. Cp. 179, 20.
- " 15 *aut Syria* VO : *aut ex Syria* p et rell.
- 340, 31 *emendum* VcO : om p et rell.
- " 37 *amentia* Vp et rell. : *ista amentia* O.
- " " *ex eo* Vp : "*et eo*  $\phi$ " : *eo* O. Perhaps *et ex eo*. At 341, 2 p et rell. have *ex eo* for *et ex eo* VcO. So below, l. 27 *et ex cO* : *ex* Vp et rell.
- 341, 5 *utrum enim te* VcO : *utrum te* p et rell. Cp. 353, 3. On the other hand Vpq omit *enim* at 261, 10, where it should be adopted from CO.
- 341, 6 *emere* VcO : *emere a Siculis* p et rell.
- 342, 5 *aspexi* Vp : *inspexi* cO.
- 344, 29 *ergo* VO : *ego* p et rell.
- 345, 7 *advexerit* Vc p et rell. : *advexit* O.
- 346, 10 *excellentem* VcO : *excellenti* p et rell.
- " 16 *nobilissimos* om. VO. Cp. 290, 17, 25.
- 348, 27 *audivimus* V : *audimus* pq : *vidimus* cO.
- 349, 10 *admetiantur* V : *metiantur* p et rell. (ut l. 3). So 350, 15 *persolveres* V : *solveres* pr et rell.
- 350, 22 *erat* VO : *etiam erat* p et rell.
- " 29 *improbe* VO : *improbi* p et rell.
- 351, 34 *quos non exarat* (*exararat* V?) VcO : om. p et rell.
- 352, 2 *hominis* VcO : *homines* p et rell.
- " 10 *emptum* V : *demptum* O : *dent emptum* p et rell.
- " 21 *Verre* VcO : *hoc* p et rell. Cp. 474, 21.
- " 22 *cum primis* VcO : *cum primis civitatis* p et rell.
- 353, 1 *hoc vectigal* Vc : *vectigal* p et rell.
- " 3 *est enim* V : *enim* O : *est* p et rell. Cp. 341, 5.
- " 6 *possumus* VO : *possitis* p et rell.



- 353, 33 *Sosippus* V : *Sotiis* O : *Sophocles* p et rell.  
 354, 33 *etiam* V : in pq : *iam* rell. : om. O.  
 356, 34 *ne lepidus* VO : *ante lepidus* p et rell.  
 357, 4 *omnibus* VO : *omnibusne* p et rell. Cp. 474, 37.  
 " 14 *utilitatem* VcOp<sup>1</sup> : corr. p<sup>2</sup> *voluntatem* and so rell.  
 359, 35 *denis non licere* VcO : om. p et rell.  
 360, 11 *improbos* VcO : *impios* p et rell.  
 " 30 *non dicet* V : *non dicat* O : *non dicit* p et rell.  
 361, 9 *senatorium* VO : *senatorum* p et rell. Cp. 475, 1.  
 363, 17 *et fidelissimi* VO : *fidelissimique* p et rell.

The following is the list of transposition variants for Book iii:

- 277, 33 *ita essent* V sol. : *essent ita* pr et rell.  
 279, 20 *enim simile* VcO : *simile enim* p et rell.  
 280, 11 *sit licitus* Vq (Zielinski) : *licitus sit* p et rell.  
 280, 28 *cohors ista* V : *ista cohors* rell.  
 " 32 *aiebat omnis esse* V : *omnes dicebat esse* pqr (p was wrongly reported by Zumpt) : *esse aiebat omnes* c : *esse aiebat omnes esse* O (p. 423, note). For the interchange of *aio* and *dico*, cp. 291, 29 *ait* V, *dixit* p et rell.  
 285, 25 *vendidisti decumas* V pr et rell. : *decumas vendidisti* cO.  
 " 30 *dicere aude te* V (wrongly) for *aude te dicere*.  
 286, 9 *pro his decumis pecunia* VO : *pecunia pro his decumis* p et rell.  
 286, 18 *fuit habenda* VO : *habenda fuit* rell.  
 287, 3 *civitates Siciliae* V sol. for *Siciliae civitates*, rell.  
 " 9 *litteras mittat* V sol. for *mittat litteras*, rell.  
 " 34 *augendi criminis* VO : *criminis augendi* pr et rell.  
 " 35 *ipse accepi* VO : *accepi ipse* rell.  
 290, 35 *aequo vellet* V for *vellet aequo* rell.  
 291, 19 *se non arasse* VcO : *non arasse se* pq.  
 " 26 *se accepturum* VO : *accepturum* p se rell.  
 292, 31 *iniurias eorum* V sol. for *eorum iniurias* rell.  
 293, 14 *amplius a me* VO : *a me amplius* pr et rell.  
 296, 24 *et fortes satis* pqr 4588 : *satis fortes* (without *et*) V : *et satis fortes* O.  
 300, 15 *istius item* V pr et rell : *item istius* cO.  
 304, 3 *totum integrum* VO : *integrum totum* p et rell.  
 " 12 *hic interpres* VO : *interpres hic* rell.  
 305, 4 *omnino frumenti* VO : *frumenti omnino* rell.  
 326, 11 *absolvi se* V : *se absolvi* p O et rell.

326, 17 *idoneum iudicem* Vp et rell. : *aliud iudicem idoneum* O, which I take to mean "al. *iudicem idoneum*".

331, 15 *amplius vultis* V sol. : *vultis amplius* p et rell. (*multis amp.* O).

332, 19 *hoc sibi* V sol., for *sibi hoc* rell.

338, 23 *posse fieri* V p and vulg. : *fieri posse* O (wrongly followed by Müller).

338, 24 *usura publicanos* VO : *publicanos usura* p rell.

" 25 *usura* VO : *usuris* p rell.

" 35 *tuam pecuniam* V p rell. : *pecuniam tuam* c [F] O.

" " *praetorem* Vc [F] O : *non .pr.* p : *non populi romani* rell.

339, 29 *esset frumenti* V sol. : *frumenti esset* rell.

345, 4 *mihi totum* V : *totum mihi* pq.

" 7 *ac non potius mulio* c p : *non mulio plus* V, omitting *ac* (after *deducat*: this was supplied as *et*, e. g. *et non potius mulio* O).

345, 19 *novam rem* V pq : *rem novam* O (an obvious inversion).

" 26 *moleste ferunt esse* V sol. : *esse moleste ferunt* rell.

" 29 *pretio licet* VO : *licet pretio* p rell.

" 32 *quemquam ferre* VO : *ferre quemquam* p rell.

348, 29 *abs te nunc* V : *nunc a te* pr : *nunc abs te* vulg.

349, 22 *si vis Hortensi docere* VcO : *si quid Hortensi docere vis*, p dett.

352, 5 *quoque homines sunt* V : *quoque sunt homines* p : *homines quoque sunt* O.

352, 19 *dare gratis* V : *gratis dare* pr et rell.

" 31 *ad aequitatem conditionis* c [F] O : *ad aequitatis conditionem* pqr et rell. : *aequitate condicionis* V.

353, 14 *est pecunia* V : *pecunia est* p rell. : om. O.

357, 15 *eius iniuriis* V p rell. : *iniuriis eius* O (and so, wrongly, Müller).

357, 15 *eius omnia* V p rell. : *omnia eius* O (and so, wrongly, Müller).

361, 20 *vos id credidissetis* codd. : *id vos credidisse* p.

For Book iv the surviving fragments of V are very exiguous, and occur only at the beginning of the speech. Books iv and v may accordingly be taken together. My apparatus includes a collation of Par. 7775 (S), 7823 (D), Harl. 4105 (K), and Harl. 4852 (Z) as well as the codd. cited in Baiter-Halm's Zürich edition. I shall enumerate first the places where it may be

argued that the authority of V should be allowed to prevail, even in some instances against the Regius 7774 A (= R).

366, 2 *eius modi* V pq and the dett. : *huius modi* R<sup>3</sup>SDK. Cp. 195, 27; 293, 7; 297, 5.

366, 8 *sociorum atque amicorum* V sol. : *sociorum* rell. Müller here brackets *atque amicorum* as an accretion, and the authority of R leads most recent editors to omit the words altogether. But the tendency to omit one of two similar endings has been commented on at 290, 17, where *ac locupletissimos* (after *honestissimos*) is found only in c [ϕ] O : cp. *ibid.* 25; 346, 16. For the formula, cp. 397, 26 *socii populi Romani atque amici* : 400, 33.<sup>1</sup>

369, 29 *each sese* V pqr et dett. : *each se* RSDG<sup>1</sup>AK : *ea se* G<sup>3</sup> Ld. Cp. on 187, 31 above.

370, 9 *ita enim* VR<sup>3</sup>S : *id enim* pqr et dett.

" 18 *te* VRS : *a te* pq et dett.

371, 4 *nonne* Vpqr et dett. : *non* R<sup>3</sup>SDλ (332, 37).

458, 28 *in insula* V, where the R family wrongly omits *in*. The phenomenon is repeated at 460, 11.

459, 17 *dum* V : *tum dum* RSZ : *tum cum* K et dett. : *tunc cum* Par. 4588.

459, 19 *ablegato* Vp Par. 4588 dett. : *abalienato* R<sup>3</sup>S.

" 37 *P·R· nomen* Vp Par. 4588 dett. : *P·R·* RSD. Cp. however 327, 9 where *nomine* is inserted by V (after *mercedis ac praemii*) against cOpq 4588.

460, 11 *Syracusanum* Vp 4588 and the dett. : *Syracusanorum* RSKZ. Cp. 464, 21, where the same divergence recurs.

463, 18 *maius hoc* V et dett : *maius* R<sup>3</sup>SZ.

" 30 *etiam dignitatis* V : *etiam tumultus habita dignitatis* RSDKZ. This aberration shows that in the archetype of the X family, the scribe—after writing *etiam*—had gone back and inserted the superfluous words *tumultus habita* from the immediate context. This seems to speak for the reading of p and the dett.

<sup>1</sup>It may of course be argued on the other hand that *atque amicorum* is just the sort of accretion that a copyist might have been tempted to make. There can be no doubt that the text of V was "touched up" in places: e. g. 458, 31 *aestivos iam continuos* V wrongly for *aestivos* rell. : 463, 34 *stupri plenus stuperet* V, for *stuperet* rell. (where the addition *stupri plenus* has come in from above, 463, 15). So too, in all likelihood, 467, 30 *ad se vocari* V (as at 466, 12) for *vocari* rell. : 475 1 *non est senatorium* V for *non senatorium* (-um) RSDZ : *ibid.* 27 *ne enim* V, *ne* RS p et dett. Conspicuous instances of such accretions occur in the famous passage about the imprisonment of Verres's victims, Book V, § 117 sq.: e. g. 472 1 *intro ferre* V p et dett. (from l. 10, below) for *ferre* rell.:

*habita est tumultus habita etiam dignitatis.* Cp. 420, 5 *pretio adductam civitatem et pretio parvo*, where R has *praecio adductam civitatem et praecio adductam civitatem et praecio parvo*. The fact that p and the Lagg. omit the words *adductam civitatem et pretio* from the text as it stands to-day supplies a clear explanation of this aberration, which can be applied also to 463, 30. In some earlier MS these words had been inadvertently omitted ex homoeoteleuto. They remain away in the earliest member of the complete or Y family. But in the archetype of R the fault had not been committed, and yet some collator had inserted, probably above the line, words which—as they had to be supplied, to make sense, in other codd.—he considered should be added also in the codex from which R is derived. The copyist of R included these words in his text, but afterwards drew a line under *et praecio adductam civitatem*.

465, 6 *postestatem* VRqK : *potestate* p et dett. (224, 6 : 119, 6).

467, 17 *aut* Vp 4588 and dett. where R wrongly gives *ut*, while the other members of the X family (including SDKZ) omit altogether.

468, 15 *atque in vincula* VRp et pler. : *atq. uincula* S : *atque vincula* λG<sup>2</sup>Ld : *et vincula* G<sup>1</sup> (477, 28).<sup>1</sup>

ibid. 2 *limine ipso* V for *limine* : ibid. 9, *ut tibi cibum vestitumque* V for *ut cibum tibi* rell. (here V shows the influence of Quintilian, who gives at IX, 4, 71—probably quoting from memory, and with a reminiscence of 472, 1—*tibi cibum vestitumque*) ibid. 14 *lictori datur* V et dett., *lictori dabatur* p, *dabatur* RS rell. (here Zielinski would admit *lictori*, though the context shows that *dabatur* must be right, not *datur*). At 476, 16 *uxoresque* V seems an addition (*sororesque uxoresque* V : *sororesque* RS : *uxores sororesque* dett.); so probably also the words at 474, 28 *et ex complexu matris ereptus innocens (filius δ)* V pδ : om. RSDKZ.

<sup>1</sup> I append in this place a note on 471, 29 *Metum virgarum nauarchus nobilissimae civitatis pretio redemit : humanum est*. This is the reading of Vp 4588, and as it occurs in two places also in Quintilian (viii, 4, 19 : ix, 2, 51) the passage might have been included in the above list of places where the authority of V should be allowed to prevail. But for *nobilissimae civitatis*, there are variants in other MSS.:

*homo nobilissimae civitatis* RKZ

*homo nobilis summae civitatis* SDG<sub>12</sub>

Müller follows Lambinus in adopting a conjecture by Memmius, *homo nobilissimus suae civitatis*, which is said to occur also in one of his MSS : cp. ii § 106. But the right solution of the difficulty is to be found in the parallel passages pp. 292, 6 and 436, 3. In the former there can be no question that the true reading is *Huic homini, iudices, honestissimae civitatis honestissimo*, though V

471, 18 *secum* V : *sed cum* R<sup>3</sup>SDKZ : *sed secum* 4588 and the dett. Perhaps *sed secum cum*.

471, 30 *ne* V p et dett. : *ut* RSDKZ.

" 31 *usitatum est* Vp 4588 λ and the dett. (with Quint.) : *usitatum* RSD.

471, 31 *uult* Vp and the dett. (with Quint.) : *volet* RSK.

472, 5 *postremum* V : *postremo* RSDKZ : *supremum* pq.

" 7 *Romanorum* V with Quintilian (viii, 4, 27) and Julius Severus : om. RSDp 4588 KZ and the dett.

474, 14 *omnia* V p and the dett. : om. R<sup>3</sup> SDKZ et al.

" 29 *carnifici Sextio* V—obviously right for *carnificis exitio* R<sup>3</sup>SD et al.

474, 37 *senatumne* V : *senatum* RSDKZ (cp. 357, 4). On the other hand *veniant* V in the same line is not obviously right as against *venient* R<sup>3</sup>SDKZ.

475, 6 *haec arx* V et al. : om. RSG<sup>3</sup>.

" 13 *omnes* Vp : om. R<sup>3</sup>SD et al.

" 14 *pervenisse* V and the dett. : *pervenirese* R : *pervenire sed* (corr. mg. *se*) SG.<sup>3</sup>

476, 14 *isdem te* V et al. : *iste* RSZ.

" 34 *veritatem* V (123, 12) : *severitatem* RS (136, 9) : *virtutem* p et dett.

477, 3 *culpae fortunam* V : *culpam fortunae* RSp et dett.

" 27 *te quod* Vpq : *hii quod* R : *hi quod* S : *his quod* D.

" 28 *in invidiam* V (468, 15) : *invidiam* RSp et dett.

The following are the instances of transposition variants occurring in Books iv-v:

365, 36 *hospes esset* VSDK : *esset hospes* RprZ.

366, 17 *Messanam cum imperio nemo* R<sup>3</sup>Z.

*nemo Messanam cum imperio* Vp et dett.

*Messanam nemo cum imperio* K.

" 26 *cuiquam praeterea* VRpqr : *praeterea cuiquam* SDG<sup>3</sup>KZ.

inadvertently omits the words *honestissimae civitatis* : in the latter I propose to follow SD (against RG<sub>3</sub>) in now reading *in hominem honestissimae civitatis honestissimum*. In the same way I would read at 471, 29 *homo nobilissimus nobilissimae civitatis* : compare the similar characterisation of Phalacrus in the immediate context *in amplissima civitate amplissimo loco natus* (473, 25). As to the authority of Quintilian, it is not impossible that such an omission in the text might have occurred before his time (cp. on 472, 9) ; and as a matter of fact two 10th century codd. of Quintilian (the *Bernensis* and the *Bambergensis*) give *nobilis nobilissimae* (for *nobilissimae*) at ix, 2, 51.



- 366, 27 *istius domus* V : *domus istius* RSDp et al., with Nonius.  
 369, 33 *habuisse illa* VpqrK et dett. : *illa habuisse* RSDZ.  
 370, 15 *de pecuniis repetundis* VR et al. : *de rep. pec.* SG<sup>3</sup>λ.  
 371, 2 *ista laudatio* RVp : *laudatio ista* S, with faint transposition marks; and so G<sup>3</sup>λKZ.  
 455, 12 *erant capti* R<sup>3</sup>Sp : *capti erant* V.  
 " 15 *capitibus obvolutis e carcere* RSpK,—obviously right for *involutis e carcere capitibus* V.  
 459, 7 *Cleomenes vir* RSDKZ 4588 : *vir Cleomenes* V.  
 " 21 *tamen animo* R et pler. : *animo tamen* Vp et dett. (*paulo tamen solutiore animo* K).  
 460, 7 *haec ego ad* R<sup>3</sup>SλKZ : *ego haec ad* V : *haec omnia ad* p 4588.  
 463, 32 *etiam hac* Vp et dett. : *hac etiam* RSD.  
 464, 17 *parvis myoparonibus* V sol. for *myop. parv.*  
 468, 24 *nuntio commoti* R<sup>3</sup>Sλ : *commoti nuntio* Vp et dett.  
 " " *aspiciunt catenis* RSDZ 4588 : *catenis aspiciunt* VK.  
 " 37 *indicta causa* V sol. for *causa indicta*.  
 471, 11 *in tantam* Vp et dett. : *tantam in* RSG<sup>1</sup> Ld. KZ : *in om.* G<sup>3</sup>.  
 471, 28 *sunt haec* Vp 4558 et dett., with Quintilian (viii, 4, 19) : *haec sunt* RSDKZλG<sub>1</sub>G<sub>2</sub>.  
 472, 11 *mortem filio tuo adferam* V sol. for *adferam mortem filio tuo*.  
 473, 16 *neque tibi neque illis* RSK : *neque illis neque tibi* V : *neque tibi* dett.  
 473, 16 *illo ipso* Vp et dett. for *ipso illo* rell.  
 " 31 *vos hic quoque* RSDKZ wrongly, for *vos quoque hic* V et al.  
 475, 3 *populi causa* R<sup>3</sup>Sλ : *causa populi* dett. : *causa PR.V.*  
 475, 8 *non aurum non argentum* Vq, for *non argentum non aurum* RSDpK and the dett.  
 " 12 *ita velit fieri* V sol. for *ita fieri velit* rell. The reading of V is now upheld by Zielinski (op. cit. p. 198) as giving a good clausula,  $\overline{\cup} \cup / \cup \cup$  (L 2<sup>1</sup>). A possible explanation of the frequent recurrence of such transposition variants as are here under consideration is, as has already been suggested above, that copyists may have sought to exemplify in some favorite passage the rhythmical canons which are being rediscovered now.  
 477, 30 *nego securi* V : *securi nego* dett. (*non ego quemquam ex re militari om. feriri—metum* R<sup>3</sup>SDKZ.)



Places where V is obviously wrong are the following:

366, 28 *hic* R<sup>3</sup>Spqλ : *iste* V.

459, 22 *set* (*sed*) RS : *at* Vp 4588 and the dett. The construction is quite different from that at 380, 28.

463, 15 *excipit* Vp and the dett. for *excipitur*.

" 16 *clamorem* VR<sup>1</sup>p and the dett. : *clamore* R<sup>2</sup>SDK : *excipit* . . . . *clamores* 4588.

464, 30 *viderint* R<sup>3</sup>λ (a 'vera clausula' : V, Zielinski) : *viderent* V and the dett.

465, 9 *invenerat iaciebat* Vp and the dett. for *invenerant iactabant*.

473, 6 *ut fortunam putaret tamen* V for *ut fortunam tamen* . . . . *arbitraretur*.

477, 30 *oportere* V sol. for *debere*.

The following may be classed as doubtful:

366, 34 *verbo uno* R<sup>3</sup>SD : *verbo iam uno* pr and the dett. V is reported as having something in front of *uno*, but what it was cannot now be determined.

366, 35 *O di* p and the dett. (and probably also V): *di* R<sup>1</sup> with *O* added supra lineam by the manus secunda : *dii* SDK : *di* G<sup>3</sup> ; *O dii* Zr. Cp. 326, 9.

367, 9 *fuertint* pr DZ and seemingly G<sup>3</sup> : *fuertunt* RS : V is doubtful.

370, 21 *cotidiano* R<sup>3</sup>SD : *cotidie* Vp and the dett. In spite of the evidence for the use of *cotidiano* as an adverb, the reading here may be considered doubtful.

370, 37 *quam* R<sup>3</sup>SDKZ : *quantam* Vpqr and the dett. Cp. 285, 32 *quam vis* Vq : *quantum vis* p 7786.

458, 23 *luxuriem* RSD : *luxuriam* VK and the dett.

" 33 *accubaret* V sol. for *accumberet*.

" 34 *etsi* R<sup>3</sup>Sλ : *tametsi* Vp 4588 and the dett.

459, 6 *Cleomenis* VG<sup>1</sup>δ : *Cleomeni Syracusani* R et rell. Here the repetition of *Syracusani* from line 3 might perhaps be dispensed with. For the difference of form, cp. 332, 10 *Timarchidis* Vp et rell. : *Timarchidi* cO.

464, 1 *Syracusas* RSDKZp : *ad Syracusas* Vp and the dett. (Cp. below l. 5 where we have *illa* V sol. for *ad illa* rell.)

464, 8 *commosse* RSDKZ : *commovisse* V and the dett.

467, 13 *animadvertere* Vp 4588 : *animus adverti* RSD : *animus advertere* Z. Cp. 327, 5 *animus advertisset* V : *animadvertisset* p et rell.

467, 35 *admiratio* RZp 4588 : *admurmuratio* V.

475, 24 *totamque* RS : *totam denique* Vp and the dett.

The results of the investigation now concluded, originally undertaken as preparatory to a critical edition of the Verrines which is about to appear in the Oxford Classical Series, may be stated as follows. The earliest editions of these speeches were printed from late Italian MSS—themselves practically amounting to “editions”—which are now grouped under the general head of *deteriores* (δ). The text which they embody is, however, of older date than has been generally admitted. In its purest form, it can now be traced back to the 11th century in Par. 7776 (p), the most important of the surviving codd. which contain all the speeches. The vulgate as thus constituted was modified,—in the first instance for Books iv–v only,—by the discovery of the importance of the Regius 7774 A, (R). This MS must have been originally complete, but in its existing form it contains those books only. Either R, or the archetype from which were derived both R and Par. 7775 (S), stands at the head of the incomplete family, consisting of all the codd. which not only have the great lacuna in Book v, but are also totally wanting as regards Books ii and iii.

For the last two books, the Vatican palimpsest embodies a tradition which—while in certain places, and especially in such passages as seem to have been admired in antiquity, it appears to have been “gone over” and embellished—approximates on the whole to that of p and the dett. This tradition it carries back to the 3d or 4th century, and for crucial differences its readings are to be received with as much authority as those of R. The table of variants given above has shown that there are places also where V takes sides with R against p and the dett.

For the criticism of Books ii and iii, which must henceforward rest on the basis of the recently identified Cluniacensis 498 (C), the testimony of V becomes even more authoritative. Where it is in agreement with the Cluni codex—whether in its present form, or as that codex may be reconstructed from the reports of previous collators, or as it is reproduced for the Second and Third Books of the Verrines in the 15th century MS known as Lg. 42 (O)—we may take it that we have in the main the text as it was before it came to be corrupted by later copyists.

Still more important—as will have appeared from the detailed lists given at the beginning of this paper—is the evidence of V for the earlier Verrines, and specially for that part of Book i which is wanting in the X or incomplete family of MSS. Here we have to depend entirely on a comparison of the traditions contained respectively in V and p.

For the portions of the speeches preceding the lacuna at ii, 1, § 111, it has now been shown that the joint testimony of two Paris MSS, 7775 and 7823 (SD), is as authoritative as is that of R for Books iv and v. Here too account must be taken of the readings of V.

And while the criticism of the speeches seems to divide itself into three parts—depending severally on the traditions of the three codd. S, C, and R—proof has been adduced to show that R was originally complete. If it had come down to us intact, we should probably have found that it is only in accident (such as e. g. the lacuna in the Fifth Book) rather than in essence that there is any great difference,—except in passages that had been “touched up” by revisers,—between the members of the two families hitherto recognised. The common ancestor of the X family is not far to seek: it was either R itself (9th century) or more probably an archetype which was reproduced also by the copyist of S, but only as far as ii, 1 § 111 for the earlier books: finding Books ii–iii comparatively uninteresting, he passed on at once to iv–v. No doubt the mediaeval scribes inclined to copy what was most in demand. The interesting point here is that the very part which, writing in the 13th century, the copyist of S omitted, had already been excerpted by the writer of the Cluniacensis in the 9th century, and survives in its now-mutilated form, to give as true a guide to Books ii–iii as is R for iv–v or S for the earlier parts of the speeches. And the common text from which all these separate portions have been derived is to be looked for in its most ancient form—but with characteristic variations—in the Vatican palimpsest.

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### III.—CULEX 367, 8 AND CIRIS 66.

Hic Curius clarae socius uirtutis et ille  
Flamminius deuota dedit qui corpora flammae.

The difficulty of 368 is well known. No Flaminius is recorded whose history suits the poet's description. Hence the most desperate remedies have been resorted to, none, perhaps, more improbable than the view lately propounded by Professor Housman, *Cl. Rev.* XVI. p. 339 that the poet wrote:

Graminibus deuincta gerit qui tempora Flamma

and alluded to M. Calpurnius Flamma, who, as military tribune in the first Punic war rivalled the exploit of Leonidas at Thermopylae by occupying with 300 volunteers a height surrounded by the enemy and so rescued his army. *Liv.* XXII. 60. 11; *Plin.* XXII. 11; *Ampel.* 20; *Liv. Perioch.* 17. Flamma was rewarded by a crown of grass, as Pliny records.

The story is told at great length by A. Gellius *N. A.* III 7, who however states the number of volunteers at 400 (not 300), and names the tribune Q. Caedicius, or (according to Claudius Quadrigarius) Laberius. Cato, however, from whom Gellius draws his narrative and from whom he quotes a long passage, expressly states that this heroic act was little known and had received a very small amount of recognition. Cato contrasts the obscurity of the Roman tribune with the fame of the Greek Leonidas. 'Leonides Laco, qui simile apud Thermopylas fecit, propter eius uirtutes omnis Graecia gloriam atque gratiam praecipuam claritudinis inclitissimae decorauere monumentis: signis, statuis, elogiis, historiis, aliisque rebus gratissimum id eius factum habuere: at tribuno militum parua laus pro factis relictis, qui idem fecerat atque rem seruauerat'.

The act being thus obscure, it is hardly likely that its hero would be combined with Curius; and still less can the rest of Prof. Housman's emendation be admitted, leaving, as it does, out of six words, only one unaltered and even that one with a slight change of inflexion, Flamma instead of flammae.

In its general outline the passage looks as if it ought to refer to L. Caecilius Metellus, who when pontifex maximus, saved the palladium when the temple of Vesta was on fire, and in the effort

lost his own eyes. The references to this story are frequent and almost a commonplace of Roman literature. Nicolas Loensis (in Gruter's *Lampas* v. 636 sqq.) quotes Ov. *Fast.* VI. 437-456, Plin. *H. N.* VII. 141, Plut. *Parall.* 17, Liv. *Perioch.* 19, to which Cic. *Scaur.* §47 and many others might be added. Among these, two call for special attention, partly as occurring in rather out of the way writers, partly as throwing a more or less direct light on the passage of the Culex.

The first of these is Dionys. *Antiqq.* II. 66. Dionysius, after stating that the temple of Vesta was burnt during the first Carthaginian war, continues thus: ἐμπρησθέντος γὰρ τοῦ τεμένους καὶ τῶν παρθένων φευγουσῶν ἐκ τοῦ πυρός τῶν ἱεροφαντῶν τις Λεύκιος Καϊκίλιος ὁ καλούμενος Μέτελλος, ἀνὴρ ὑπατικός, ὁ τὸν αἰοίδιμον ἐκ Σικελίας ἀπὸ Καρχηδονίων καταγαγὼν ὀκτὼ καὶ τριάκοντα καὶ ἑκατὸν ἐλεφάντων θρίαμβον, ὑπεριδὼν τῆς ἰδίας ἀσφαλείας τοῦ κοινῇ συμφέροντος ἕνεκα παρεκινδύνευσεν εἰς τὰ καίόμενα βιάσασθαι καὶ τὰ καταλειφθέντα ὑπὸ τῶν παρθένων ἀρπάσας ἱερὰ διέσωσεν ἐκ τοῦ πυρός. ἐφ' ᾧ τιμὰς παρὰ τῆς πόλεως ἐξηνέγκατο μεγάλας, ὥς ἢ τῆς εἰκόνης αὐτοῦ τῆς ἐν Καπετωλῷ γενομένης ἐπιγραφῇ μαρτυρεῖ. Here (1) Caecilius is called ἱεροφαντῶν τις. (2) His victories in Sicily made him famous. (3) His exploit in saving the sacred things was rewarded by a statue with an inscription on the Capitol. (4) Nothing is said of his losing his eyes in the attempt.

Each of these points bears on our discussion.

1. Metellus is called one of the pontifices: this seems strange if he was pontifex maximus. Dionysius seems to say in II. 73 that 'hierophant' was *his* word for pontifex: and C. Papirius is called by him III 36 ἀνὴρ ἱεροφάντης. It would seem that in the account of the story known to Dionysius, Metellus was mentioned only as one of the body of pontifices, not as pontifex maximus.

2 and 3. His fame on three grounds, as obtainer of a splendid triumph, as hero of a religious enterprise of the highest national importance, and as distinguished by a statue on the Capitol, quite justifies his being ranked in the poem with Curius.

4. The absence of any mention of eyes both in Dionysius and the poem may perhaps point to both writers following a common version, which made no mention of Metellus losing his eyes in rescuing the Palladium: deuota dedit qui corpora flammae.

The second passage is from the elder Seneca, *excerpta controversiarum* IV. 2 (p. 380 ed. Bursian). In this controversia, of which a short abstract alone has survived, the blinding of



Metellus was taken as the basis of the various points which the situation suggested to the declaimer. Prefixed to it is the following lemma: 'Sacerdos integer sit. Metellus pontifex cum arderet Vestae templum, dum Palladium rapit, oculos perdidit. Sacerdotium illi negatur'. One of the requirements for holding the office of pontifex was a sound body. Metellus lost his sight in the flames and therefore could no longer be pontifex. This is the point on which the latter part of the epitomated controversia dwells, and it has a direct bearing on the line of the Culex. For the chief reason which has interfered to prevent Metellus being considered the person alluded to in that line is the substitution of *corpora* for what would have been expected, *lumina*. This substitution *may* find its explanation, as I said above, in a version of the story which said nothing about the blindness. But it may also be explained, and with more probability, in reference to the requirement in a pontifex of a sound body, with no imperfection of limbs; *deuota dedit qui corpora flammae*. For *corpora* applied to a single body, like Greek σώματα, see my note on Ibis 412: it is indeed very commonly so used.

This brings me to the most difficult part of the inquiry, the word *Flam(m)inius*. So far as I know, this has hitherto been universally supposed to be a proper name. I suggest that it may have a different reference, namely to the word *flamen* with its derivatives *flaminicus*, *flaminium*. It is perhaps hardly likely that *Flaminicus* which is glossed (Götz, Thesaurus glossarum emendatarum p. 456) as *ιερεὺς Καίσαρος* should take the place of the proper name which would naturally be combined with Curius in the sense of a holder of priestly office, but it seems not impossible that the office of flamen (*flaminium*) should be used as = *sacerdotium* with specific application to a case where possibly the etymology of the word (*flamen* connected with φλέγειν), more certainly its connection with fire (*flamines πυρεῖς* and see the other glosses of the word in Götz all pointing to πῦρ) made such an application legitimate and intelligible. I would write therefore:

*Flaminio deuota dedit qui corpora flammae,*

constructing the dative *Flaminio* with *deuota*, 'the hero who devoted his body to his priestly function and delivered it to the flame', thereby endangering his claim to retain his priestly office, owing to the damage his body had sustained.

[After this was written, I read O. Lenze's paper in Philologus LXIV. 95 sqq. in which the writer argues that the story of



Metellus' blinding was no part of the original legend, but a late accretion, dating from the period when such stories were worked up by the schools of declamation, probably not much before the Augustan era. His arguments do not appear to me convincing, but my own positions are scarcely affected by them. It is enough for my purpose that the act of Metellus was accompanied by a *bodily* injury which enhanced its heroism. And in any case the *Culex* was written at a time when the legend was sufficiently old to have assumed many variations].

Ciris 66.

Ipse † gratinei matrem sed siue † erithei (al. erichthei)  
Siue illam monstro genuit graena biformi  
Siue est neutra parens.

The second of these verses I have already discussed in A. J. P. XV 471. It is on the verse before it that I now offer a suggestion.

The corruption is in two names, the former of which has been satisfactorily emended by Heyne from Od. μ 124, Κράταιν Μητέρα τῆς Σκύλλης into *Crataein ait*; the latter *erithei*, for which Nicolas Loensis conjectured *Crataeis*, can hardly be considered solved, though since its first promulgation, the conjecture has generally been accepted as right. To me it seems improbable, not to say impossible. Whence comes the *e*, so wholly absent from *gratin*, in which no one doubts *Crataein* to be concealed?

Apollonius Rhodius IV. 826, 7 speaking of Scylla describes her parentage thus:

Σκύλλης Ἀysonίης ὀλοόφρονος ἦν τέκε Φόρκῳ  
Νυκτιπόλος Ἐκάτη τήν τε κλείουσι Κράταιν

from which it appears that Scylla was the daughter of Phorkos and Hekate, a goddess widely known under another name as Krataeis. This double name of the goddess, Hekate or Krataeis, the poet of the *Ciris*, recondite in his learning and widely read in Greek poetry, appears to me to have expressed in the verse before us, and I suggest that for *erithei* we should write, retaining the *e*, (*H*)*ecateis*. The meaning would thus be, 'Homer himself says Scylla's mother was Krataeis, but whether she was daughter of Hekate (i. e. the same mother under her other name), or whether she was the offspring of a sea-monster, or lastly was not progenerated of either, she deserves to be recorded as a heroine of unusual celebrity'.

ROBINSON ELLIS.

#### IV.—DE THUCYDIDIS I. 1-23.

Prooemium Thucydidis conscriptionis—sic enim *συγγραφήν* interpretatam velim—ad eum tractare modum in animo habeo, ut partim singulos locos quam potero diligentissime examinare atque, si opus fuerit, emendare coner, partim ut quam in hac possessionis sempiternae particula componenda rationem secutus sit Thucydides et investigem et exponam.

Ac primum quidem de primo capitulo haec habeo quae dicam. Primum in ipso initio post scriptoris nomen excidisse videri *ὁ* 'Ολόρου; nam ex corruptis Scholiastae verbis, id quod Stephanus primus animadvertit, hoc saltem evadere, ita hic proprium suum nomen commemorasse Thucydidem, ut a cognominibus se ipse distinxerit. At levius hoc fortasse neque longiore dignum disputatione; graviolem vero moverunt quaestionem qui pro *ξυνέγραψε* primam personam repositam voluerunt. Nam, si *ξυνέγραφα* amplexi erimus, sequitur ut pro *ὁρῶν* participio, quod constructionem verborum haud paulum impedit, facili negotio reponere possimus *έώρων*. At haec in incertarum numero coniecturarum habenda; multo certius—ne dicam certissimum—illud est, non *ὡς έπολέμησαν πρὸς ἀλλήλους* Thucydidem scripsisse sed *ὃν έπολέμησαν πρὸς ἀλλήλους*, quae verba latine reddas, ratione habita sedis quam obtinet illud *πρὸς ἀλλήλους*, 'quod inter ipsos gesserunt'. Sicut tradita nobis sunt verba ista varie possunt accipi, ut significant aut 'ut <id bellum> inter ipsos gesserunt' aut 'ut inter ipsos bellum gesserunt' aut 'quo modo <id bellum> inter ipsos gesserint' aut 'quo modo inter ipsos bellum gesserint'. At diligentius locum relegenti idoneam quidem sententiam ex eis interpretationibus tibi praebere debet nulla. Reducto *ὃν* pronomine *τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων* *ὃν έπολέμησαν πρὸς ἀλλήλους* nihil aliud significabit nisi 'id bellum Peloponnesiorum et Atheniensium quod inter ipsos gesserunt', quibus verbis quam optime significatur quod appellari solet Bellum Peloponnesiacum. In insequentibus καὶ particulam inter *καθισταμένον* et *ελπίσας* infertam et ipse Thucydidem abiudicandam censeo. Praeterea digna est quae attendatur suspicio quam in commentario Classeno-Steupiano verbis expressam legimus de

lacuna statuenda post τῶν προγεγενημένων. Debuit sane Thucydides τῶν προγεγενημένων Ἑλληνικῶν πολέμων scribere. Vix necesse habeo dicere ante ἐς αὐτὸν non ἦσαν me sed ἦσαν verum habere. Hic quasi in transcurso significare mihi liceat in verbis quae sunt τὸ δὲ καὶ διανοούμενον non habere καὶ particulam quo suo quidem iure referatur. Quid si non sic scripsit Thucydides sed plene τὸ δὲ καὶ <αὐτὸ> διανοούμενον? Ante verba quae sunt κίνησις γὰρ αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο facere non possumus, si recte cogitamus, quin subaudiamus καὶ ὁρθῶς ἤλπισα μέγαν τε ἔσεσθαι τοῦτον τὸν πόλεμον καὶ ἀξιολογώτατον τῶν προγεγενημένων Ἑλληνικῶν πολέμων vel tale quid. Violentissima est sane ellipsis, sed γὰρ particula apud Thucydidem saepe numero valde elliptice usurpatur. In insequentibus non possum non cum Steupio facere verba καὶ μέρει . . . ἀνθρώπων suspectante. Certe importunissime inferta sunt ea verba. In verbis quae proximam obtinent sedem re vera obaeravit, ut ita dicam, Thucydidis studiosos Herbstius pro τὰ γὰρ πρὸ αὐτῶν reposito τὰ γὰρ Τρωϊκὰ. Hoc loco haud absurde fortasse animadvertero γὰρ particulam ideo positam esse ut introducat ratiocinationem cur dixerit Thucydides κίνησιν ταύτην μεγίστην δὴ τοῖς Ἕλλησι γενέσθαι, quo modo usurpatae γὰρ particulae exempla minime desunt. Cetera minutiora quae commemoratione haud indigna in hoc capitulo obvia sunt ut recenseam, haud dubium mihi quidem videtur quin ἀδύνατον ἦν alteri scripturae, quae est ἀδύνατα ἦν, praeferendum sit; neque spernenda erat Cobeti coniectura elegantissima pro obscuro et impedito illo ὃν ἐπὶ μακρότατον σκοποῦντί μοι πιστεῦσαι ξυμβαίνει οὐ μεγάλα νομίζω γενέσθαι planum atque apertum hoc ὥς ἐπὶ μακρότατον σκοποῦντί μοι πιστεῦσαι ξυμβαίνει οὐ μεγάλα γενέσθαι reponentis.

Eo iam prorepsimus unde Herbstii acumine hic saltem felicissimo usis ac totius prooemii ratione habita latius nobis prospicere liceat. Nam si quis diligentius legerit neque ambagibus scriptoris seductus a summa rerum oculos detorserit, sic ab initio prooemium a Thucydide adumbratum esse aut perspiciet aut certe perspicere debet, ut primum capitulum cum vicesimo tertio artisimo esset vinculo coniunctum. Quae tamen duo capitula tam late nunc sunt distracta, ut nemo, quod sciam, veram quae eis inter sese intercedit rationem perspexerit neque mendum correxerit quod initium capituli vicesimi tertii deturpat. Ut planam legentibus rem efficiam atque apertam, primi capituli finem et vicesimi tertii initium, utrumque mendis purgatum, hic ob oculos

proponam. Ecce igitur in unum coniuncta quae diu fuerant separata:

τὰ γὰρ Τρωϊκὰ καὶ τὰ ἔτι παλαιότερα σαφῶς μὲν εὐρεῖν διὰ χρόνου πλῆθος ἀδύνατον ἦν, ἐκ δὲ τεκμηρίων ὡς ἐπὶ μακρότατον σκοποῦντί μοι πιστεῦσαι ξυμβαίνει οὐ μεγάλα γενέσθαι οὔτε κατὰ τοὺς πολέμους οὔτε ἐς τὰ ἄλλα. τῶν δὲ ὕστερον ἔργων μέγιστον ἐπράχθη τὸ Μηδικόν, καὶ τοῦτο ὁμῶς ταχεῖαν τὴν κρίσιν ἔσχεν, τοῦτου δὲ τοῦ πολέμου μῆκος τε μέγα προύβη, κτέ.

Prooemium suum postquam sic adumbravit Thucydides, quam brevem ac simplicem formulam utrum litteris consignaverit necne incertum, illa τεκμήρια τῆς τῶν παλαιῶν ἀσθενείας quae in τὰ γὰρ Τρωϊκὰ . . . οὔτε ἐς τὰ ἄλλα sibi praesto esse indicaverat proponere instituit idque ordine qui dicitur chiasmico; nam primum τὰ ἔτι παλαιότερα et τὰ ἄλλα, deinde τὰ Τρωϊκὰ et τοὺς πολέμους exponit. Ea omnia capitibus 2-12 continentur, quibus capitibus quae profertur artissime sunt inter se connexa. Liquet igitur, admirabili sane sagacitate Bekkerum post duodecimum demum capitulum spatio vacuo relicto maiorem disputationis divisionem finitam indicasse.

Capitibus 13-19 quae continentur neque cum capitibus 2-12 universam prooemii rationem si spectes, cohaerent neque hercle cum capite 20. Satis manifestum esse debet caput 20 una cum maiore parte capitis 21 post conscripta capita 2-12 adiectum esse, ut caput 23 longissimo iam intervallo a capite 1 disiunctum apte introduceretur. In secunda igitur quam statuo prooemii formula caput 12 capite 20 exceptum fuisse credo. Secundae prooemii formae ratio per numeros sic potest indicari: 1-12+20-21. 1+23.

Quod 21. 2 cum 22 seclusi, id ea de causa feci quod ista verba cum proxime praecedentibus nullo vinculo sunt connexa. Additamentum videntur esse ipsius Thucydidis quod cum reliquo prooemio numquam rite copulavit. Melius omnino se haberet haec particula inter 23. 3 et 23. 4 inserta, sed ne tum quidem prorsus idoneum eam locum inventuram fuisse persuasum habeo.

De tertia quam nunc habemus prooemii forma in universum quidem quod dicam nil habeo praeter ista quae aliud agens iam protuli. Hic erat vero fortasse locus aliquid iniciendi quod in superiore mea disputatione neglexi. Nam significare me oportuit ex collocatione capitum 1 et 23 vel apertius apparere quanto iure Herbstius Τρωϊκὰ pro πρὸ αὐτῶν introduxerit. Neque enim necessario sequeretur ut magnum fuisset Bellum Pelopon-

nesiacum, si quaecunque id praecessissent, ea omnia οὐ μεγάλα fuissent οὔτε κατὰ τοὺς πολέμους οὔτε ἐς τὰ ἄλλα. Coniuncto demum cum antiquioribus bellis Persico illo atque utrisque cum Peloponnesiaco comparatis evadit id quod Thucydides demonstrare studebat. Addendum fortasse erat desiderare me in Herbstii vel potius Thucydidis τὰ γὰρ Τρωϊκὰ inter τὰ et γὰρ illud μὲν quo inserto oppositionem quam ego indicavi planius appareret; sed particulam desideratam dubito tamen inserere. Nunc ad capita 2-12 et in universum et particulatim excutienda me accingam.

Ac primum quidem illud attendendum est, in capitibus 2 et 3 antiquarum rerum Graecarum imbecillitatis duas adferri causas, quarum altera migrationes (μεταναστάσεις), altera civitatum inter sese commercii defectus (ἀμειξία) fuit. In fine capitis tertii summatim indicat Thucydides etiam Bellum Troianum ex maiore maris usu pependisse, cuius sententiae e demonstratione quae in capitibus 4-8 continetur initium capiunt, quibus capitibus rei navalis Graecorum qui fuerit ante Bellum Troianum status luculenter exponitur. Nunc ad minutiora animum adpellamus.

In capite 2 igitur suspectum aliquantum mihi est illud τὰ πρότερα, quippe quo post πάλαι non opus sit. In commentario Classeno-Steupiano post οὔσαι desideratur ἐκούσται. Id minus verum mihi videtur, qui integritatem huius loci hoc pacto restitutam velim: ἀλλὰ μεταναστάσεις τε οὔσαι καὶ ῥαϊδίως ἕκαστοι τὴν ἑαυτῶν ἀπολείποντες <ἐκόντες τε καὶ> βιαζόμενοι ὑπὸ τῶν αἰεὶ πλείονων. Cur αἱ τε δυνάμεις τισὶ μείζους ἐγγιγνόμεναι στάσεις ἐνεποιοῦν ac non potius αἱ . . . μείζους γιγνόμεναι στάσεις ἐνεποιοῦν scripserit Thucydides, si re vera sic scripsit, equidem dispicere nequeo. Verba quae sunt τὴν γοῦν . . . αὐξηθῆναι insulso interpretamento deturpata esse puto. Integrum locum sic se habuisse arbitror:

τὴν γοῦν Ἀττικὴν ἐκ τοῦ ἐπὶ πλείστον διὰ τὸ λεπτόγεων ἀστασίαστον οὔσαν ἄνθρωποι ὡκοῦν οἱ αὐτοὶ αἰεὶ καὶ παράδειγμα (exemplum) τοῦδε τοῦ λόγου (i. e. eorum quae in proxime praecedente enuntiato dicta sunt) οὐκ ἐλάχιστόν ἐστι (sc. ἡ Ἀττικὴ)· ἐκ γὰρ τῆς ἄλλης Ἑλλάδος κτέ.

In capite 3 pro τῶν παλαιῶν ἀσθένειαν fortasse rescribendum <τὴν> τῶν παλαιῶν ἀσθένειαν. In insequentibus ξύμπασά πω ἔχειν correxit Reiske, πολλοῦ γε χρόνου καὶ ἀπασιν ἐκνικῆσαι van der Mey, recte uterque. 3. 3 sic fortasse scribendum: πολλῶι γὰρ ὕστερον ἔτι καὶ τῶν Τρωϊκῶν γενόμενος οὐδαμοῦ τοὺς ξύμπαντας <Ἕλληνας> (suppl. Matthiae) ὠνόμασεν οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι ἦσαν, Δαναοὺς δὲ . . . ἀνακαλεῖ (si sana



scriptura in verbo ultimo). Quae ista excipiunt praestat fortasse hunc ad modum scribere: οὐ μὴν οὐδὲ Βαρβάρους εἴρηκεν, ὥς ἐμοὶ δοκεῖ διὰ τὸ μὴδ' Ἑλληνάς πω ἀντίπαλον ἐς ὄνομα ἀποκεκρίσθαι· οἱ δ' οὖν Ἕλληνες ὕστερον κληθέντες οὐδὲν πρὸ τῶν Τρωϊκῶν δι' ἀσθένειαν καὶ ἀμειξίαν ἀλλήλων ἀθρόοι ἔπραξαν. In verbis οἱ δ' οὖν . . . κληθέντες quae omisi, ea adeo sensum impediunt, vix ut vera esse possint.

Initio capitis quarti γὰρ particula valde elliptice, ut saepe, usurpatur. Subauditur huius modi quid: τῆς δὲ θαλάσσης ἐς χρῆσιν κατέστησαν τόνδε τὸν τρόπον. In insequentibus recte Cobetus ἐκάθηρεν pro tradito καθήρει reposuit.

In capitis quinti initio scribendum est, nisi fallor, hunc ad modum: οἱ γὰρ Ἕλληνες τὸ πάλαι καὶ τῶν Βαρβάρων <τινές>, οἳ τε ἐν τῇ ἡπείρῳ παραθαλάσσιοι καὶ ὅσοι νήσους εἶχον, κτέ. Qua causa adductus sic corrigendum esse existimem, planius apparebit ex eis quae de ἐλθίζοντο δὲ καὶ κατ' ἡπειρον κτέ. infra sum disputaturus. In insequentibus inclino ad faciendum cum Herwerdeno illud ναυσὶν quod est inter περαιουῖσθαι et ἐπ' ἀλλήλους damnante. Perperam in editionibus quas curaverunt Classenus et Steupius virgula omittitur inter ἀδυνατωτάτων et κέρδους; nam verba quae sunt κέρδους . . . τροφῆς quam artissime cum ἐτράποντο πρὸς ληιστείαν coniungenda sunt, cum illud ἡγουμένων . . . ἀδυνατωτάτων per medium, quod aiunt, sit. 5. 2 vix dubium esse potest quin cum Reiskio οἷς ἔτι καὶ νῦν pro tradito ἔτι καὶ νῦν οἷς reponendum sit. In οἷς τ' ἐπιμελὲς εἶη εἰδέναι, ubi optativus vix ac ne vix quidem intellegi potest, omittendum censeo εἶη.

In c. 6. 3 et cc. 7-8 de re piratica fusius agitur, i. e. quae in c. 5. 1 summam significata sunt, ea hic enucleatius exponuntur. Attentiore animo haec legenti aut apparebit aut apparere debebit ea quae c. 5. 3 legimus cum c. 8. 1 artissime cohaerere ita ut καὶ κατ' ἡπειρον et καὶ οὐχ ἦσσαν ληισταὶ ἦσαν οἱ νησιῶται sese invicem excipiant. Apparebit autem c. 8. 1 in falsam nunc sedem detrusum esse, cum ea verba inter cc. 6 et 7 reponenda sint. Veram eam, ut credo, consecutionem in sequenti disputatione observabo. Nunc ad c. 6 redeamus.

Totum hoc capitulum ab extremis capitis 5 verbis initium capit, quae verba sunt τό τε σιδηροφορεῖσθαι τούτοις τοῖς ἡπειρώταις ἀπὸ τῆς παλαιᾶς ληιστείας ἐμμεμένηκε. Sed hic quoque in γὰρ particula ellipsin offendimus; cogitando enim suppleamus oportet post verba quae modo laudavi vel οὐδὲ τούτοις μόνον τὸ σιδηροφορεῖσθαι ξύνηθες ἦν τὸ πάλαι vel tale quid. Facto demum supplemento sine salebra procedet disputatio. Atque initio capitis recte

fortasse Hude pro *ἰσιδηροφόρει*, quam scripturam praebent codices Thucydidei, *ἰσιδηροφόρου* substituit, quam scripturam aliunde cognitam habemus. Eadem huius capitis sectione suo iure videtur Herwerdenus τὴν ξυνήθη διαίταν μεθ' ὀπλων ἐποιήσαντο pro tralaticio illo ξυνήθη τὴν δ. μ. δ. ἐ. Per eius correctionis occasionem animadverto ἐποιήσαντο aoristum non alia de causa usurpatum videri nisi quod cum ξυνήθη cogitatione coniunctus idem valet atque εἰώθεσαν ποιεῖσθαι aut, id quod simplicius etiam est, ἐποιούντο. Neque tamen inde recte concludas ξυνήθη adiectivum in praedicativa quae dicitur sede recte hoc loco collocari posse. In insequentibus cum Reiskio omnino faciendum σημεῖον δ' ἐστὶ τὰ (pro ταῦτα) τῆς Ἑλλάδος κτέ.

In c. 6. 3 transitus fit ab armis militaribus ad vestitum, unde c. 6. 5 facillimo descensu ad nuditatem devenimus. Hac in sectione verum vidit Reiskius, qui pro πέπανται reposuit πέπαννται; neque falsus videtur fuisse Cobetus verba quae sunt περὶ τὰ αἰδοῖα excludens. Eadem sectione equidem minime intellegere possum quae continuo insecuntur, nisi hoc pacto rescribuntur: ἔτι δὲ καὶ νῦν ἐν τῶν Βαρβάρων ἔστιν οἷς—καὶ μάλιστα τοῖς Ἀσιανοῖς—πυγμῆς καὶ πάλης ἄθλα τίθεται κτέ. Tralaticia verba quam perversissima sunt. Absoluto iam excursu de armis et vestitu ad δεύτερον πλοῦν de re piratica redeamus.

In priore igitur parte capitis octavi (καὶ οὐχ ἦσσαν . . . ἔτι θάπτουσι), quam summo, ut persuasum habeo, iure huc transtuli, de insulanis agitur latronibus. Hac in particula extrema subditivum mihi videtur ξυντεθαμμένῃ (v. l. ξυντεθαμμένοι) participium. Certe non necessarium est participium sententiamque magis impedit quam expedit. In insequentibus melius sane rem suam gessisset Thucydides, si plenius scripsisset καὶ τῷ τρόπῳ τῆς ταφῆς (vel καὶ τῆς ταφῆς τῷ τρόπῳ) ὧς κτέ.

Caput 7 cur hic collocaverit Thucydides, ex c. 5. 1 apparebit, ubi praedones πόλεσιν ἀτειχίστοις diripiendis operam dedisse certiores fimus. Hoc in capite singula si spectes, haec digna videntur quae notentur. In τῶν δὲ πόλεων ὅσαι μὲν νεώτατα δίκισθησαν καὶ ἤδη πλωῖμωτέρων ὄντων vix verum potest esse illud νεώτατα quippe quod nil aliud significet nisi καὶ ἤδη πλωῖμωτέρων ὄντων, quae verba interpretationis instar usitatissimo modo per καὶ particulam subiunguntur. Reponendum censeo νεώτερον. In insequentibus praestat fortasse τῆς πρὸς τοὺς προσοίκους ἕκασται (non ἕκαστοι) ἰσχύος scribere. Mox ἔφερον γὰρ <καὶ ἦγον> ἀλλήλους rescriptum usitatam atque, ut videtur, unice veram scribendi rationem reducat.

Extremo capitulo ἄνω ὠκισμέναι, quam scripturam Reiskii acumen restituit, non fuit iterum relegandum.

C. 8. 2 partim reditus fit ad ea quae c. 4 continentur, partim initium capitis 7 respicitur; nam hic et c. 8. 3 ea iterantur quae priore dimidio capitis 7 continentur. Atque comparatis duobus eis locis haec apparent: primum c. 7 perperam Herwerdenum *τείχεσιν ἐκτίζοντο καὶ τοὺς ἰσθμοὺς ἀπελάμβανον* in *ἐκτίζοντο καὶ τείχεσιν τοὺς ἰσθμοὺς ἀπελάμβανον* mutatum voluisse. Nam inter sese respondent c. 7 *ἤδη πλωϊμωτέρων ὄντων* et c. 8. 2 *πλωϊμώτερα ἐγένετο παρ' ἀλλήλους*, c. 7 *περιουσίας μᾶλλον ἔχουσαι χρημάτων* et c. 8. 3 *μᾶλλον ἤδη τὴν κτήσιν τῶν χρημάτων ποιούμενοι*, c. 7 *τείχεσιν ἐκτίζοντο* et c. 8. 3 *τείχη περιεβάλλοντο*. Huc accedit quod c. 7 verba quae sunt *ἐμπορίας τε ἔνεκα καὶ τῆς πρὸς τοὺς προσοίκους ἔκασται ἰσχύος* chiasmice praecedentia excipiunt, ita ut ex una parte *τοὺς ἰσθμοὺς ἀπελάμβανον ἐμπορίας ἔνεκα* (cf. 6. 2. 6 *ὠκοῦν δὲ καὶ Φοίνικες περὶ πᾶσαν μὲν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θαλάσσῃ καὶ τὰ ἐπικείμενα νησιδία ἐμπορίας ἔνεκεν τῆς πρὸς τοὺς Σικελούς*, unde etiam apparet minus diligenter Thucydidem *τοὺς ἰσθμοὺς ἀπελάμβανον* scripsisse), ex altera autem parte *τείχεσιν ἐκτίζοντο τῆς πρὸς τοὺς προσοίκους ἔκασται ἰσχύος* (sc. *ἔνεκα*) coniungere oporteat. Hinc discimus etiam—nam manus, ut aiunt, manum lavat—quo modo ea quae c. 8. 3 *τείχη περιεβάλλοντο* excipiunt et intelligenda sint et emendanda. Ac primum quidem verba quae sunt *ὡς πλουσιώτεροι ἐαυτῶν γιγνόμενοι*, quae idem valent atque *μᾶλλον ἤδη τὴν κτήσιν τῶν χρημάτων ποιούμενοι* atque in quibus offendit non modo αὐτοὶ ante ἐαυτῶν omissum sed etiam importunissimum illud *ὡς*, haec verba Thucydidi abiudicanda censeo. At quorsum pertinet illud *ἐφίεμενοι γὰρ κτέ.*? atque qua tandem de causa sunt adiecta haec verba? Responsum nobis reddet, nisi fallor, c. 7, unde discimus haec verba eidem notioni exprimendae inservire atque *ἔνεκα τῆς πρὸς τοὺς προσοίκους ἰσχύος*. Ut planius quid dicere velim significem, rationem reddunt ea verba cur *τινὲς* etiam *τείχη περιβαλέσθαι* dicantur, videlicet quod *προσ-εποιούντο ὑπηκόους τὰς ἐλάσσους πόλεις*. Comparet nunc verba quae sunt *περιουσίας ἔχοντες* perversum esse interpretamentum a quopiam antiquitus ad *δυνατώτεροι* appositum, Thucydidem autem non nisi οἱ τε *δυνατώτεροι* *προσ-εποιούντο ὑπηκόους τὰς ἐλάσσους πόλεις* scripsisse. Ad finem iam delati sumus capitis octavi, ubi per καὶ ἐν τούτῳ τῷ τρόπῳ *μᾶλλον ἤδη ὄντες ὕστερον χρόνῳ ἐπὶ Τροίαν ἐστράτευσαν* ea verba et respiciuntur et iterantur quibus c. 3 clauditur atque ad Bellum Troianum, quod ibi in eo erat ut tractaretur, fit tandem reditus.

Capitibus 9-12 ita de Bello Troiano agitur ut capite 9 Agamemnonis potentia ostendatur, capite 10 demonstretur τὴν στρατείαν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, λειπομένην δὲ τῶν νῦν, capite 11 causa adducatur pecuniae inopia (ἡ ἀχρηματία), capite 12 quasi quodam epilogo etiam post Bellum Troianum migrationes (μεταναστάσεις) tales quales capite 2 erant descriptae diu factas esse dicatur unde evenerit ut multae coloniae deducerentur. Huius capituli in fine, quasi sese excuset quod fines disputationis de antiquo Graeciae statu antiquorumque Graecorum rebus gestis transgressus sit, haec addit Thucydides: πάντα δὲ ταῦτα ὕστερον τῶν Τρωϊκῶν ἐκτίσθη. Nunc ad caput 9 redeamus.

Capitis 9 initium mendo parvo quidem sed haud ita levi laborare mihi videtur, neque recte processuram arbitror orationem nisi hunc ad modum repurgetur: Ἀγαμέμνων γάρ μοι δοκεῖ κτέ. Sectione secunda verissime, nisi fallor, pro οἱ τὰ σαφέστατα Πελοποννησίων . . . δεδεγμένοι Hude coniecit οἱ σαφέστατα τὰ Π. . . δ. In insequentibus pro πλήθει χρημάτων ἃ ἦλθεν . . . ἔχων equidem reposuerim πλήθει χρημάτων ὃ ἦλθεν . . . ἔχων. Post ξυνενεχθῆναι quae constructio ex simplici genetivo absoluto acta est, ea in formam vere portentosam evasit quasi vires acquirens eundo. Simplicior ea forma haec fere sit: Εὐρυσθέως μὲν ἐν τῇ Ἀττικῇ ὑπὸ Ἡρακλειδῶν ἀποθανόντος, Ἀτρέως δὲ τῶν Μυκηναίων τε καὶ ὧν Εὐρυσθεὺς ἦρχε τὴν βασιλείαν παραλοβόντος καὶ τῶν Περσειδῶν τοὺς Πελοπίδας μείζους καταστήσαντος (nam quin pro καταστήναι repouendum sit καταστήσαι vix dubium esse existimo). Impeditior vero quam nunc apud Thucydidem legimus participialis huius clausulae forma sic videtur scribenda ac distinguenda: Εὐρυσθέως μὲν ἐν τῇ Ἀττικῇ ὑπὸ Ἡρακλειδῶν ἀποθανόντος, Ἀτρέως δέ, μητρὸς ἀδελφοῦ ὄντος αὐτῷ, ἐπιτρέψαντος Εὐρυσθέως, ὅτ' ἐστράτευε, Μυκήνας τε καὶ τὴν ἀρχὴν κατὰ τὸ οἰκεῖον Ἀτρεΐ—τυγχάνειν δὲ αὐτὸν φεύγοντα τὸν πατέρα διὰ τὸν Χρυσίππου θάνατον—καί, ὥς οὐκέτι ἀνεχώρησεν Εὐρυσθεὺς, βουλομένων καὶ τῶν Μυκηναίων φόβῳ τῶν Ἡρακλειδῶν καὶ ἅμα δυνατὸν <αὐτὸν> δοκοῦντα εἶναι καὶ τὸ πλῆθος θεραπευκότα τῶν Μυκηναίων τε καὶ ὧν Εὐρυσθεὺς ἦρχε τὴν βασιλείαν Ἀτρεῖα παραλαβεῖν καὶ τῶν Περσειδῶν τοὺς Πελοπίδας μείζους καταστήσαι. Hac in formula illud Ἀτρέως prorsus pendet, constructio autem e participiali fit infinitivalis. In sectione tertia legendum videtur τὴν στρατείαν, οὐ χάριτι τὸ πλεῖον <τὸν στόλον> ἢ φόβῳ ξυναγαγόν, ποιήσασθαι. In insequentibus autem πρὸς παρασχόν cum Scholiasta et Herwerdeno legendum. Haec verba in codicibus sequitur clausula hunc ad modum leviter reficienda: ὥς Ὅμηρος τοῦτό <τε> δεδήλωκεν, εἴ τῳ ἱκανὸς τεκμηριῶσαι,

καὶ ἐν τοῦ Σκήπτρου ἅμα τῇ Παραδόσει εἶρηκεν κτέ. Priusquam ad decimum caput pergam addendum esse censeo cum eis me facere qui pro καὶ ναυτικῶι τε ἅμα veram scripturam καὶ ναυτικῶι γε ἅμα reposuerunt.

In capitulis 10 sectionibus 1-2 praecavere studet Thucydides, ne ex Mycenarum aliarumve antiquarum urbium fama nobilium parvitate imbecillas eas fuisse falso concludamus. Comparatione igitur instituta praesentis condicionis Spartaee Athenarumque et eius quae esset, si utraque urbs diruta esset, sic concludit (sect. 3) οὐκ οὖν ἀπιστεῖν εἰκὸς οὐδὲ τὰς ὄψεις τῶν πόλεων μᾶλλον σκοπεῖν ἢ τὰς δυνάμεις, νομίζειν δὲ τὴν στρατείαν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, λειπομένην δὲ τῶν νῦν—τῇ Ὀμήρου αὖ ποιήσει εἴ τι χρὴ κἀνταῦθα πιστεῦσαι (ubi aperte respicit 9. 3, ubi legimus ὡς Ὀμηρος τοῦτό <τε> δεδήλωκεν εἴ τωι ἱκανὸς τεκμηριῶσαι, 'si cui idoneus est testis', ubi fortasse legendum εἴ τωι ἱκανὸς <ἐκεῖνος> τεκμηριῶσαι, 'si cui idoneus ille testis'). Haec omnia pendent ex εἰκάξειν δὲ χρὴ καὶ ταύτῃ τῇ στρατείᾳ οἷα ἦν τὰ πρὸ αὐτῆς (9. 4) atque, ex parte certe, ideo addita vel potius inserta sunt, ut demonstretur incorrupti Thucydidem iudicis munere fungi. Nunc ad minutiora animum adpellamus. Ac primum quidem haud equidem dispicere possum in καὶ ὅτι μὲν Μυκῆναι κτέ. quid opus sit μὲν, quae particula mea quidem opinione multo melius abesset. Infra recte videtur Hude Λακεδαιμονίων <μὲν> γὰρ scripsisse. Neque minus bene idem vir doctus cum aliis ξυνοικισθείσης <τῆς> πόλεως corrigendum censet. Sectione 3 quae πιστεύειν secuntur equidem sic scripserim: ὃν (sic Cobetus) εἰκὸς ἐπὶ τὸ μείζον μὲν <αὐτὴν> ποιητὴν ὄντα κοσμήσαι. Sectione 4 in transcurso notandum est τὰς μεγίστας καὶ ἐλαχίστας negligentius dictum pro τὰς πλείστους καὶ ἐλαχίστους ἐχούσας. Idem valet de eisdem verbis sect. 5 iteratis. Infra aut pessime scripsit Thucydides aut sic est corrigendum: ἄλλως τε καὶ μελλόντων πέλαγος περαιώσεσθαι μετὰ σκευῶν πολεμικῶν οὐδ' αὖ τὰ πλοῖα κατάφαρκα ἐχόντων. Nam non de περίνεωι hic sermo, sed de universo Graecorum exercitu. De quo loco vide quae adnotavit Poppo.

Capite 11 recte cum aliis Cobetus μάχῃ ἐκρατή<θη>σαν . . . φαίνονται οὐδ' ἐνταῦθα infraque aequae recte idem vir doctus ῥαιδίως ἂν μάχῃ κρατοῦντες, οἳ γε καὶ οὐκ ἄθροοι (debut οὐχ ἄθροοι) ἀλλὰ μέρει τῶι αἰεὶ παρόντι ἀντεῖχον, πολιορκίαι δ' ἂν προσκαθεζόμενοι ἐν ἐλάσσονί τε χρόνῳ (= εἰ δὲ πολιορκίαι προσκαθεζόντο, ἐν ἐλάσσονί τ' ἂν χρόνῳ) καὶ ἀπὸ νώτερον τὴν Τροίαν εἶλον—ubi vix opus est animadvertere ἐλάσσονι idem valere atque ἐλάσσονι τοῦ τῶι ὄντι γενομένου, ἀπὸ νώτερον autem



idem atque ἐλάσσονι πόνῳ ἢ ὅσον ἔσχον. Recte inquam sic scribendum censuit Cobetus, nisi forte praestat, id quod minus obscurum intellectu locum redderet, post ῥαϊδίως inserere μὲν atque pro Τροίαν scribere πόλιν.

Capiti 12, cui cum praecedentibus quae ratio intercedat supra demonstravi, μετανίστατο καὶ κατοικίζετο mihi quidem tralaticiae scripturae videtur praestare. Neque dubium esse debet quin ἡσυχάσασαν αὐξηθῆναι falso sit scriptum pro ἡσυχάσασα αὐξηθῆναι. Sect. 2 cum eis facio qui pro τὰς πόλεις reposuerunt ἄλλας πόλεις. Sect. 3 γὰρ perperam damnavit Steupius, cum recte se habeat particula modo ne ad proxime praecedentia referatur. Nam non cum sect. 2 cohaeret sect. 3 sed cum sect. 1, ut suspicio mihi orta sit secundam illam sectionem (ἥ τε γὰρ . . . ἔκτιζον) serius demum a Thucydide additam esse. Utut res se habet, sublatis eis verbis multo melius in unum coalescunt reliqua. Eadem sect. 3 comparato sequente illo Πελοπόννησον ἔσχον praestat τὴν νῦν μὲν . . . ὥικησαν quam ὥικισαν scribere. At ecce oblitus sum de ἐπεὶ particula quae hoc caput aperit aliquid dicere: oportebat autem; nam cum eadem ellipsi ea particula hic usurpatur quam saepius in γὰρ animadvertimus. Subauditur οὐδὲ τὰ πρὸ τῶν Τρωϊκῶν μόνον ἀσθενῆ ἦν vel eius modi quid. Atque antequam cetera excutere pergo, haud absurdum erit indicare quam apte in disputatione quae capitibus 2-12 continetur cum initio cohaereat finis. Quam clara enim voce hoc μόλις τε ἐν πολλῷ χρόνῳ ἡσυχάσασα ἢ Ἑλλὰς βεβαίως καὶ οὐκέτι <μετ>ανισταμένη (ut equidem scriptum velim) memoriam redintegrat illius φαίνεται γὰρ ἡ νῦν Ἑλλὰς καλουμένη οὐ πάλαι βεβαίως οἰκουμένη, ἀλλὰ μεταναστᾶσεις οὖσαι.

Capitum 13-19 post capita 2-12 una cum 20-21.1 dudum absoluta, quam longo vero temporis intervallo incertum, conscriptorum id est consilium, ut quos profectus fecerint quasque res gesserint cum universi Graeci tum praecipue Lacedaemonii Atheniensesque inter confectas iam migrationes et coortum Bellum Peloponnesiacum summatim ostendatur. Haec disputatio in partes divisa est duas, quarum prior τὰ Τυραννικά, posterior autem τὰ μετὰ τὰ Τυραννικά complectitur. Illa capitibus 13-17, haec 18-19 continetur. Atque initio capitis 13 duae res factae narrantur postquam aliquid aucta sit Graecia potentia et pecunia, primum ut in plerisque ex civitatibus tyrannides instituerentur, deinde ut ad rem navalem magis Graeci animum adtenderent. Quae sic ab ipso Thucydide proferuntur: Δυνατωτέρας δὲ γιγνομένης τῆς Ἑλλάδος καὶ τῶν χρημάτων τὴν κτήσιν τι (Krueger pro ἔτι) μᾶλλον

ποιουμένης τὰ πολλὰ τυραννίδες ἐν ταῖς πόλεσιν καθίσταντο—πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλείαι—ναυτικά τε ἐξηρτύετο ἡ Ἑλλὰς καὶ τῆς θαλάσσης μᾶλλον ἀντείχετο (quae verba ex Herwerdeni sententia correcta exhibui). Hinc usque ad finem capituli 14 de re navali Graecorum quae tyrannis imperantibus fuit disputatur. Capite 15 terrestri re bellica eiusdem aetatis summatim tractata tandem per occasionem causarum commemorandarum quae obstabant quominus consociatis viribus fortiores evaderent maiores civitates, quae commemoratio adlatis exempli causa Ionibus capite 16 fit, ad tyrannos redit narratio, quorum de maligno plerumque imperio capite 17 exponitur. Haec est in universum distributio satis perversa illa quidem eorum quae capitibus 13–17 narrantur. Ad minutiora nunc redeamus.

Atque de 13.1 quomodo codicum scripturam emendemus oportere arbitrer supra demonstravi, nunc sectiones 2 et 3 quattuor locis a me ad pristinam, ut opinor, integritatem revocatas exhibebo : πρῶτοι δὲ Κορίνθιοι λέγονται ἐγγὺς (codd. ἐγγύτατα, quod idoneum quidem sensum hic praebet nullum) τοῦ νῦν τρόπου μεταχειρίσαι τὰ περὶ τὰς ναῦς καὶ τριήρεις πρῶτη (codd. πρῶτον) ἐν Κορίνθῳ τῆς Ἑλλάδος (= πρῶτη τῆς Ἑλλάδος ἐν Κορίνθῳ) ναυπηγηθῆναι φαίνεται τε (codd. δὲ) καὶ Σαμίους Ἀμεινοκλῆς Κορίνθιος ναυπηγὸς (codd. ναῦς hic inserunt) ποιήσας τέσσαρας, ἔτη δ' ἐστὶ κτέ. Sectione 5 quo modo distinguenda—vel potius non distinguenda—essent verba quae sunt τῶν Ἑλλήνων . . . ἐπιμισγόντων vidit Camperus : ea verba ideo potissimum infra exscripta exhibebo ut menda tollam duo. Ecce locus repurgatus : τῶν Ἑλλήνων τὸ πάλαι κατὰ γῆν τὰ πλείω τῶν τε ἐντὸς τοῦ Ἰσθοῦ καὶ τῶν ἔξω διὰ τῆς ἐκείνων παρ' ἀλλήλους ἐπιμισγόντων (= τῶν Ἑλλήνων τὸ πάλαι κατὰ γῆν τὰ πλείω παρ' ἀλλήλους ἐπιμισγόντων τῶν τε ἐντὸς τοῦ Ἰσθοῦ καὶ τῶν ἔξω διὰ τῆς ἐκείνων τοῦτο ποιοούντων). In fine eiusdem sectionis sic rescriptum velim : ἐπειδὴ τε οἱ Ἕλληνες μᾶλλον ἐπλωίζον, τὰς ναῦς κτησάμενοι καὶ <τὸ> ἐμπόριον παρέχοντες ἀμφοτέρωθεν δύναμιν ἔσχον χρημάτων προσόδῳ τὴν πόλιν. In sectione 6 quod traditum habemus καὶ Ῥήναιαν ἐλὼν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ, id sic scribendum censeo : καὶ Ῥ. ἐ. ἀνῆκε (Herwerdenus) τῷ Ἀπόλλωνι (omisso τῷ Δηλίῳ tanquam interpretamento illius τῷ articuli qui illi Ἀπόλλωνι praefixus est).

Quae c. 13. 2–6 continentur ad τὰ παλαιὰ ναυτικά τῶν Ἑλλήνων pertinent insequente vero capite ad τὰ ὕστερον γεγνημένα ναυτικά transitur. Caput 14 saepe numero satis graviter corruptum emendare sum conatus ad hunc modum : Δυνατώτατα ταῦτα τῶν

<παλαιῶν> ναυτικῶν ἦν· φαίνεται δὲ καὶ ταῦτα, πολλαῖς γενεαῖς ὕστερον γενόμενα τῶν Τρωϊκῶν, τριήρεσι μὲν ὀλίγα (sic Cobetus pro ὀλίγαις) χρώμενα, πεντηκοντέροις δ' ἔτι καὶ πλοίοις μακροῖς (f. μικροῖς: v. Kruegerum) ἐξηρτυμένα ὥσπερ ἐκεῖνα· ὀλίγοις γὰρ πρὸ τῶν Μηδικῶν καὶ τοῦ Δαρείου θανάτου, ὃς μετὰ Καμβύσην Περσῶν ἐβασίλευσε, τριήρεις περὶ τε Σικελίαν τοῖς τυράννοις ἐς πλῆθος ἐγένοντο καὶ Κερκυραίοις. Ταῦτα τελευταῖα πρὸ τῆς Ξέρξου στρατείας ναυτικά ἀξιόλογα ἐν τῇ Ἑλλάδι κατέστη· Αἰγινῆται γὰρ (quasi praecesserit εἰκότως δὲ ἀξιόλογα εἶπον vel tale quid) καὶ Ἀθηναῖοι καὶ εἴ τινας ἄλλοι βραχέα ἐκέκτητο καὶ τούτων τὰ πολλὰ πεντηκοντέρους· ὃψ' ἂν οὐ (haec duo vocabula melius fortasse cum Kruegero secluseris) Ἀθηναίους Θεμιστοκλῆς ἔπεισεν, Αἰγινήταις πολεμοῦντας καὶ ἅμα τοῦ βαρβάρου προσδοκίμου ὄντος, τὰς ναῦς ποιήσασθαι αἰσπερ καὶ ἐνανυμάχσαν, <αἱ> καὶ αὐταὶ οὕτω εἶχον διὰ πάσης καταστώματα.

C. 15. 1 scribendum cum Valckenaerio et Cobeto οἱ προὔχοντες αὐτοῖς et *MOX* ἐπιπλέοντες γὰρ ταῖς νήσοις (cf. 6. 1. 1 ἐπὶ Σικελίαν πλεύσαντες καταστρέψασθαι) κατεστρέφοντο μάλιστα ὅσοι μὴ κτέ. (nisi forte post ταῖς inserendum ἐπικειμέναις: v. commentarium Steupio-Classenianum). C. 15. 2 legendum ὅθεν <γέ> τις καὶ δύναμις περιεγένετο (quod verbum pro παρεγένετο summo iure restituebat cum aliis Tournier: cf. supra active *ισχὺν περιποιήσαντο*). Hic infelicitissima Siesbyei coniectura (v. Hudei ed. mai.) pro καὶ δύναμις reponentis *κἂν δύναμις* monuit me principii Platonis Phaedonis, ubi in simili verborum contextu *ἂν* particula falso traditur. Atque operae pretium me facturum arbitror, si locum illum emendatum hic exscripserim. Sic igitur Plato scripsisse videtur—nisi forte primae iam chartae ita obdormivit ut graece iam non sciret: καὶ γὰρ οὔτε τῶν πολιτῶν οὐδεὶς πάνυ τι ἐπιχωριάζει τὰ νῦν Ἀθήναζε οὔτε τις ξένος ἀφίκεται ἐκεῖθεν ὅστις ἡμῖν σαφές τι ἀγγεῖλαι οἶός τ' ἦν περὶ τούτων πλὴν γε δὴ ὅτι φαρμάκου πιὼν ἀποθάνοι· τῶν δὲ ἄλλων οὐδὲν εἶχον φράζειν. (57 A-B). At tempus ad Thucydidem redeundi. Reliquo igitur capite 15 nil aliud habeo quod moneam nisi me cum Herwerdeno facere πολὺ ἀπὸ τῆς ἐαυτῶν secludente.

In sexto decimo autem capitulo ἡ Περσικὴ βασιλεία vix minus falsa mihi quidem videtur scriptura quam ἡ Περσικὴ ἐξουσία. Verum habeo ἡ Περσικὴ δύναμις. In insequentibus πρὸς θάλασσαν Thucydidi abiudicandum videtur.

In capite 17 legendum conicio τὸ ἐφ' ἐαυτῶν <ἐκαστοι> μόνον προορώμενοι. In insequentibus verissime mihi videtur Cobetus reposuisse ὑπ' αὐτῶν pro ἀπ' αὐτῶν, neque dubito quin non εἰ μὴ τι sed εἰ μὴ εἴ τι, 'nisi si quid', verum sit. Atque verba quae sunt

οἱ γὰρ . . . δυνάμειος recte a compluribus damnata existimo, quippe quae ex additamento marginali profecta videantur ab aliquo adscripta qui memoria teneret supra (c. 14. 2) a Thucydide relatum esse τριήρεις περί τε Σικελίαν τοῖς τυράννοις ἐς πλῆθος ἐγένοντο καὶ Κερκυραίοις—nisi forte proprius veritatem Cobetus contigit, qui μόνοι γὰρ οἱ ἐν Σικελίαι ἐπὶ πλείστον ἐχώρησαν δυνάμειος rescribere iussit.

Capitibus 18 et 19, uti supra demonstratum est, τὰ μετὰ τὰ Τυραννικὰ comprehenduntur: at illa τὰ μετὰ τὰ Τυραννικὰ nihil aliud revera sunt nisi historiola maxime summam adumbrata magnarum illarum duarum societatum a Lacedaemoniis et Atheniensibus utrimque factarum. His in capitibus haud ita multa apparent quae manum emendatricem desiderant; nam ἡ Μαραθῶνι μάχῃ (18. 1) pro ἡ ἐν Μαραθῶνι μάχῃ alii iam reposuerunt atque Herwerdenus in fine capitis 18 πολεμικὰ pro πολέμια revocavit. Recte autem Stephanus 18. 2 δὴ ἐφάνη reducebat. Quibus correctionibus nil habeo quod addam nisi initio capitis 18 pro καὶ πρὶν τυραννευθείσης me rescribendum censere καὶ <αὐτῆς> τυραννευθείσης. Ad δὲ Λακεδαιμόνιοι τῇ αὐτῇ πολιτείαι χρῶνται quod attinet, quam scripturam pro ἀφ' οὗ . . . χρῶνται codex M et Hermogenes praebent, non dubium est quin verum esse oporteat, quod tamen magis Graecum quam Thucydideum ne sit equidem vereor. Inter caput 20 una cum capitis 21 sectione 1 et capita 2-12 quae ratio intercedat satis iam est supra demonstratum. Hac in particula prooemii nil habeo quod novi afferam nisi levissimam correctionem illius τοῦ μὲν ἀπέσχοντο, pro quo paene efflagitur <τού> του μὲν ἀπέσχοντο. Ex alienis hic coniecturis haec accipio: 20. 1 πᾶν τι (Krueger) ἐξῆς τεκμηρίω πιστῶσαι (Reiske); ibid. ὁμοίως (Cobet); 20. 2 τῶν Πεισιστράτου . . . αὐτοῦ omittendum (Cobet); 21. 1 <οἱ> α διήλθον (Weil); ibid. αὐτῶν secludendum (Herwerdenus).

De 21. 2 et 22 satis iam in universum disputavi. Minutiora vero adnotabo haec. 22. 1 sic scribendum esse conicio: Χαλεπὸν <μὲν> τὴν ἀκριβείαν αὐτὴν διαμνημονεῦσαι et ἄλλοθεν ποθέν μοι. 22. 2 καὶ <τὰ> παρὰ (Ullrich) τῶν ἄλλων ὅση δυνατόν ἀκριβείαι κτέ. 22. 4 et ipse post ἔσεσθαι sententiam hiare arbitror. De supplemento vide commentarium Classeno-Steupianum. Ceterum in fine capitis 22 Cobetus ἀκούειν damnavit neque id iniuria ut mihi videtur. Quid si notissimum illud enuntiatum sic ab initio est perscriptum: κτῆμα γὰρ ἐς αἰεὶ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἐύκειται?

De capite 23 in universum satis iam supra disputavi neque praeter iteratam commendationem illius ὕστερον quod in τῶν δὲ ὕστερον ἔργων pro πρότερον a Thucydide scriptum esse persuasissimum equidem habeo atque in medium prolatam suspicionem 23. 6 rescribendum esse τοὺς Ἀθηναίους ἡγοῦμαι μεγάλους γεγενημένους· φόβον <γὰρ> παρέχοντας τοῖς Λακεδαιμονίοις ἀναγκάσαι ἐς τὸ πολεμεῖν ne verbum quidem amplius addam, sed longae finis chartae hic erit.<sup>1</sup>

MORTIMER LAMSON EARLE.

### NECROLOGY.

MORTIMER LAMSON EARLE.

October 14, 1864—September 26, 1905.

MORTIMER LAMSON EARLE, Professor of Classical Philology in Columbia University, died very unexpectedly on September 26 of typhoid fever, contracted in Sicily after a summer spent in Dalmatia, Greece and Crete.

Professor Earle was born in New York City on October 14, 1864. He was prepared for college chiefly at the Ashland Public School in East Orange, New Jersey, and entered Columbia in 1882. At the very beginning of his course he showed a marked predilection for linguistic and literary studies. His chief love was for Greek and Latin, but he acquired also an unusually good knowledge of French, German and Italian, and gained considerable proficiency in Sanskrit during his last year as an undergraduate and his first as a graduate student. The thoroughness so characteristic of him in later years made itself manifest in various ways while he was still an undergraduate, and the writer, then in his first years as a college instructor, remembers

<sup>1</sup> Sero intellexi 11. 2 hunc ad modum scribendum esse: περιουσίαν δ' εἰ ἥλθον ἔχοντες τροφῆς καὶ ὄντες ἄνθρωποι ἀνευ ληιστείας καὶ γεωργίας ξυνεχῶς τὸν πόλεμον διέφερον, βαδίως ἂν (δὴ?) μάχη κρατοῦντες—οἱ γε καὶ οὐχ ἄνθρωποι ἀλλὰ μέρει τῷ αἰεὶ παρόντες ἀντεῖχον (ἀντέσχον?)—πολιορκίαι ἂν προσκαθεζόμενοι ἐν ἐλάσσονι τε χρόνῳ καὶ ἀπονώτερον τὴν Τροίαν (τὴν πόλιν?) εἶλον, i. e. abundantia autem si venissent instructi commeatus et coniuncti sine latrocinio et agricultura perpetuo id bellum gessissent, facile proelio superiores facti—quippe qui etiam non coniuncti sed cum parte <tantum> aliqua semper praesentes <tamen> restiterint—obsidione instituta et breviori temporis spatio et minore cum labore Troiam cepissent. εἶλον quod fuit post κρατοῦντες et δ' post πολιορκίαι primus, quod sciam, damnavit Krueger; τῷ indefinitum praebet scholion; παρόντες ipse detexi. Loco eminente positum et cum intentione vocis proferendum illud βαδίως.



many a discussion over points of interpretation with the keen-minded Freshman who would not take anything on the dictum of his teacher, but demanded proof of all assertions. Graduating in 1886, with high honors, Mr. Earle was awarded the fellowship in letters, tenable for three years. At that time a certain amount of teaching was demanded of the fellows, and Mr. Earle served a thorough apprenticeship in 1886-7 and in 1888-9. The intervening year he spent in Greece, as a member of the American School of Classical Studies in Athens, which was for that year under the directorship of Professor Augustus C. Merriam. Mr. Earle's later studies had been under the special guidance of Professor Merriam, and it was a great satisfaction to both of them that the relations formed here could be continued in Greece. The School undertook during that year excavations near Marathon, to determine the site of the ancient Ikaria, and at Sicyon on the Gulf of Corinth. Mr. Earle participated in both of these, and was in actual charge of the latter, having the good fortune to uncover an interesting theatre and to find in the orchestra a statue of Dionysos, now preserved in the Museum at Athens. Incidentally, during his stay in Greece, he gained a knowledge of the modern language, in several dialects, such as very few foreigners, even among those who spend many years in Greece, ever acquire.

He received the degree of doctor of philosophy from Columbia in 1889. In that year Barnard College was opened, and the instruction in Greek to be given there was entrusted to him. No selection more fortunate for Barnard College could have been made. Though young in years and in temperament, he was so mature in steadiness of purpose and in persistence of devotion to an ideal that he inspired his students with his own enthusiasm for honesty and thoroughness of work. It was an example for which Barnard College could not be too thankful. His scrupulous exactness, his unsparing condemnation of superficiality and showiness, were invaluable in those early days when it would have been so easy to make of the new college a sort of higher "academy for young ladies".

In 1895 Mr. Earle accepted a call to Bryn Mawr College as associate professor of Greek and Latin, where he remained for three years. Returning to Barnard in 1898, on an appointment as lecturer, which was universally felt to be only a means of holding him until a chair could be established for him, he was made professor of classical philology in 1899, when Barnard entered into closer relations with the University, and a seat in the Faculty of Philosophy was assigned to him. From that time until his death he gave instruction to graduate students at Columbia as well as to undergraduates at Barnard; in particular, the conduct of the Greek seminar was often in his hands. The enrichment of the opportunities offered to our graduate students by his co-operation was inestimably great, and the University as a whole is a loser by his death no less than Barnard College.

As a scholar, Professor Earle occupied a position almost unique among living Americans. While a well-rounded classicist, with actual achievement in archaeological work to look back upon, his chosen field was discussion and interpretation of the text of Greek and Latin authors. With the palaeography of Greek and Latin manuscripts and with the labors of earlier scholars in editing and interpretation he had an extraordinary acquaintance, perhaps unmatched in this country. He was in constant correspondence with classical scholars here and abroad, who delighted to ask his opinions on disputed points. He was a voracious reader, and his memory was unusually retentive. His independence of judgment often led him, particularly in his earlier years, to propose emendations and interpretations which gained little acceptance, and which often did not approve themselves to his later and riper judgment; but he had no more severe critic than himself, and his real contributions to the better understanding of Greek and Latin literature were very many. A long list of such has come from his pen, and they have been published in many learned periodicals in America and in Europe. His larger works are three: an edition of the *Alcestis* of Euripides, published in 1894; one of the *Oedipus Tyrannus* of Sophocles, in 1901; and one of Euripides' *Medea*, in 1904. The dramatists were perhaps Professor Earle's favorites among Greek authors, though he had made extensive special studies in Plato and Aristotle, and the last work of his pen was an elaborate study of the composition of Book I of Thucydides' History, which is published in this number of the AMERICAN JOURNAL OF PHILOLOGY.

With such an equipment, and such a promise of future achievement, Professor Earle was taken from us at the early age of forty. The journey from which he had expected so much pleasure and profit was destined to be his undoing. Truly one must say with the poet whom he loved exceedingly and to whose words he had often given clearer interpretation than had his predecessors:

λείπομαι ἐν τε τύχαις θνατῶν καὶ ἐν ἔργοισι λείσσω.

But his friendship and his example we who knew him and loved him will ever hold as a precious memory.

COLUMBIA UNIVERSITY.

E. D. PERRY.

NOTE.—The foregoing obituary notice is repeated with some changes from that written for the *Columbia University Quarterly* and printed in the number for December, 1905.

E. D. P.

## REVIEWS AND BOOK NOTICES.

**The Argive Heraeum.** By CHARLES WALDSTEIN, with the co-operation of G. H. CHASE, H. F. DE COU, T. W. HEERMANCE, J. C. HOPPIN, A. M. LYTHGOE, R. NORTON, R. B. RICHARDSON, E. L. TILTON, H. S. WASHINGTON, J. R. WHEELER. Vol. I, 1902. Pp. xxii, 231. Vol. II, 1905. Pp. xxix, 389. 144 plates. Boston and New York, Houghton, Mifflin and Co.

In the element of delayed publication the second volume of the Argive Heraeum is consistent with the first. The first appeared ten years after the Preliminary Report and seven years after the excavations themselves were completed; the second, which was promised "within a few months", has now come out, nearly three years later still. Notwithstanding this lapse of time the excavations have not been considered in the light of the important discoveries in Phylakopi, Thera, Troy, etc., though the results attained at Cnossus are briefly touched upon in the Prefatory Note to the second volume, where Professor Waldstein maintains that there was a local development in pottery at the Heraeum, that the Mycenaean style arose in the Argolid, and that Mr. MacKenzie's theory that the Mycenaean style developed in Crete from the Kamares Ware through the Early Minoan, is erroneous. Nor are such books taken into account as Ridgeway's *Early Age of Greece*, or Hall's *Oldest Civilization of Greece*, despite the fact that for many the finds at the Heraeum have more than a merely archaeological interest.

Misprints,<sup>1</sup> too, are fairly continuous and mar the beauty of this superb work. This criticism of the letterpress might be extended to the plates. It hurts one's sense of accuracy to see the interesting restoration of the West Building on pl. XXVI drawn with

<sup>1</sup> Vol. I, p. 4<sup>7</sup> read *τό τε* for *τότε*, cf. p. 10<sup>10</sup>; p. 4<sup>8</sup> *Ἡρας*; p. 5<sup>3</sup> Apuleius for Appuleius; p. 6<sup>4</sup> insert bracket after 273; p. 6<sup>7</sup> read Sen. for Sem.; p. 14<sup>2</sup> read *ταβή*; p. 15 superior 3 for note 3 omitted; p. 20<sup>4</sup> read Ceryneia for Cynneia; p. 30<sup>1</sup> Rohde for Rhode; p. 47 note for Delos omitted; for Delos<sup>2</sup> read Delos<sup>3</sup>, since note 2 goes with Samos<sup>2</sup>; p. 58<sup>3</sup> read *Φειδιαν τὸν* for *Φειδιαν τὸν*; p. 61<sup>2</sup> Ridgeway for Ridegway; p. 65<sup>1</sup> Paus. II. 17. 6 for III. 17. 6; p. 85. l. 12 "to mention" for "the mention"; p. 108, l. 2 Alpheus for Nepheus; p. 109<sup>1</sup> read pp. 27-29 for p. 2; p. 111<sup>3</sup> superior 3 for note 3 omitted; p. 120<sup>1</sup> in all nine cases in last three columns move decimal point one place to left; p. 142 read II. 17. 3 for II. 16. 5; p. 144<sup>1</sup> in quotation from Pausanias read *ἐς τὸδε* for *ἐς τοὺς*; Ceryneia for Cerynea; p. 164<sup>3</sup> read pp. 209, 210 for 211, 212; p. 167 *in fine* read Canephori for Canephorae, p. 168<sup>1</sup> and in index same mistake; p. 184, l. 22 read XXXII, no. 4 for XXXIII, no. 4; p. 203 after

five columns on the north side of the peristyle and four on the south. Of course the number of columns on the opposite sides was the same. Mr. Tilton gives five on p. 132, l. 6. Against five, however, is the restored plan on pl. V, giving four columns on both north and south but pls. IV, XXIV, and fig. 2, giving the actual state of the ruins, show clearly that five is right. We build up our mental pictures of an old sanctuary by dwelling upon the details until the imagination at last fills out the completed structure, and for those who cannot visit the ruins themselves, mechanical errors like these often introduce not a little confusion and uncertainty into the process. Other instances of discrepancy in the number of columns assigned by different plates to the same building are Building II, front row, to which pl. V gives 16 columns and pl. IX 21; Building VI, to which pls. V and XXI give 19, and pl. VI only 17 columns. Perhaps it is not fair to mention the instance of Building IV (pls. V, VI, XI), for the architect himself has anticipated us in stating (p. 117) that there should be seven columns in place of the three he has drawn.

It is matter for regret that the system of classifying the various finds was not more thorough. Such expressions as "I can give no note as to the exact spot where this inscription was found", "though the places where they were found is not specified in any note of the excavation", "no more definite information is preserved", "it is now impossible to decide from which layer they came", "There is no record of provenience", "provenience unknown" (very frequent in section on Bronzes), "found probably in", recur far too often. They become so monotonous that the critic who intended to enumerate them stops counting. Archaeology has a latitude and longitude of its own reckoned in vertical

words "Here our copies give the form—." form omitted; p. 206, l. 22 read *φιάλαν* for *φιδλαν*; Vol. II, p. IX, l. 2 read Troja und Ilion; p. XV<sup>2</sup> read Troja for Troya; p. 10<sup>3</sup> read Heraion for Heraeum; p. 16 no numeral for note 3 and references in notes 3 and 4 should be interchanged; p. 28, l. 1 read left for right; p. 83, fig. 13 form for from; p. 91, last line read were for was; p. 93, l. 4 read (Fig. 22) for (Fig. 29); p. 97, l. 3 reference to Fig. 32a omitted; p. 134 for LXIV read LXVI, for LXIV, No. 5 read LXVI, No. 5; for LXIV, No. 3. LXVI, No. 3; p. 135 for LXV read LXIV; p. 145, fig. 86 for LXIV, 11 read LXVI, 11; p. 147 for LXIV, 12 read LXVI, 12; p. 148 for LXIV bis read LXVI; p. 150 for LXV, 2 a-c read LXIV, 2 a-c; p. 150, l. 40 read suggest for suggests; p. 153 for LXV, 3 read LXIV, 3; p. 153 for LXVI, 3 read LXV, 3; p. 154 for LXVI, 3 read LXV, 3; p. 156 for LI, 7. p. 13 read LI, 7. p. 73; p. 157 for LXVI read LXV; p. 158 for LXV, 4 read LXIV, 4; p. 162, l. 14 for 2 read 4; p. 163, l. 29 for Roscher's Lex. II, p. 2194 read I, 2, p. 2194; p. 165, l. 11 for LXVI read LXV; p. 166, l. 41 for "to established" read "to establish"; p. 172 for 23 a and b read 24 a and b, no reference given to fig. 97; p. 175, l. 12 for *ἐπιχωρίων* read *ἐπιχωρίων*; p. 180 no reference in text to note 4; p. 186, 11 read 'A]νδρέ[ας; p. 195, l. 18 and also note 4 for Orchomenos read Orchomenos; p. 235<sup>3</sup> for example read examples; p. 265, no. 1566 for ithyphallic read ithyphallic; plate IV, XI read Phylakeion for Pylakeion; pl. LV, no. 47 omitted; pl. LIX, no. 14 a omitted; pl. LXIV, 1 b omitted; pl. LXIX for 23 in next to last line read 28; pl. LXXX, the first 367 should be 357; pl. CXII, 1981 should be 1901; pl. CXXIII, lower left-hand corner no. 2219 omitted; pl. CXXXIII, nos. 2710, 2711 omitted.



as well as horizontal directions. In what layer as well as in what exact position the object or deposit of objects is found, is often of critical importance. The phrases just quoted and disagreements between Professor Waldstein and the labels (Vol. II, pp. 61, 84) and failure to mention place of finding indicate rather convincingly that in the work of excavation accurate labeling, identifying description, keeping of classifying journals, and inventories were too much neglected.

Note-book English is to be expected in some sections. But often Professor Waldstein is not even grammatical. On a single page (Vol. II, p. x) we find "a chronology reaching back . . . . . well into the third and even the fourth *millennia*", "It is now some years *ago since* I expressed the view".

The General Introduction might better have come at the end of Vol. II as a general conclusion. This would have saved much needless repetition both of subject-matter and of illustrations. As it is, there is even repetition in the same volume. In Vol. I, for example, fig. 2 is the same as pl. IV; fig. 3 as pl. II; fig. 4 as pl. X; fig. 5 as pl. VII; fig. 15 as fig. 70; fig. 45 as pl. XXV, etc. After showing that all other cults of Hera were derived from the Argive cult and that Hera, as herself the Queen, guarded the land of the people who spread about the foot of the fortified stronghold, long before she was known as the spouse of Zeus, Professor Waldstein takes up the topography of the temple precinct and gives a valuable discussion of the passages in Pausanias and Strabo bearing on this district. Then follows the early history of the Heraeum. The Old Temple is associated with Proetus of Tiryns and by means of Penrose's principle of orientation is dated about 1830 B. C., a date incredible to one accustomed to call the Heraeum at Olympia the oldest temple in Greece and to date that temple with Doerpfeld about 1100 B. C. According to Acusilaus, Phoroneus lived about 1800 B. C., but Professor Waldstein would assign to him a much earlier date, about 2200 B. C., on the ground of the genealogy in Pausanias. He would have him effect the *synoikismos* of the Argive plain and establish the cult of Hera there. He presents in tabular form the two genealogies of Pausanias, calling that which begins with Phoroneus the Heraeum tradition, that which begins with Megapenthes, who is fourteenth in the other, the Argos tradition. He shows how in these literary traditions there is a basis of fact. They accord with the excavations, confirm the chronological sequence, Tiryns, then Mycenae, then Argos, and give evidence of a settlement at the Heraeum even before the Cyclopean temple ascribed to Proetus of Tiryns. The Old Temple faces Tiryns and Midea and only the later buildings are built with reference to Mycenae and Argos. The later history of the Heraeum is sketched and the fact brought out that at the Heraeum there is a continuity in the finds between the pre-Tirynthian, Tirynthian, Mycenaean, and the historical periods. This fact makes the excavations at the



Heraeum perhaps even more important than those at Cnossus and other places, where only a single definite period is represented. Though this continuity exists, there is a paucity of objects of the classical period. The introduction concludes with a general survey of the finds, an account of the previous excavations of General Gordon and Rangabé, and quotations from the yearly reports of the different campaigns.

At the beginning of the general survey of terra-cottas (p. 42) Professor Waldstein says "The first step to the creation of an image was the erection of the pillars or *kiones* which Pausanias still saw there in his time . . . . Now, as I ventured to surmise at the time of its discovery, it is highly probable that in the lower fragments of a large limestone pillar we have preserved to us the very *kion* which Pausanias saw, and which symbolizes the first image to Hera on this ancient site". When we look at this "early stone pillar image" (fig. 15, repeated in fig. 70) what do we find? An ordinary hexagonal pillar such as has been found elsewhere. For example, when visiting Aegina in the year 1901, I saw *in situ* four such pillars, octagonal, to be sure, but otherwise similar, serving as supports in the Propylon to the Temple of Aphaia (which Professor Waldstein still calls the temple of Athena, though the Aphaia inscription was published more than a year before the first volume of the Argive Heraeum). It seems to me possible that this "earliest extant symbolical image in stone of a Greek divinity", the place of finding of which is not given, may have been merely a support in the ancient Propylon to the Heraeum (cf. p. 134). But granting that such a pillar could be an image, Pausanias mentions no such thing in II, 17, 5 to which, I suppose, reference is intended. His words are ἐπὶ κίονος ἀγάλμα Ἡρας ἀρχαίου, which can only mean "an ancient image of Hera on a pillar". On p. 24 Professor Waldstein himself translates so and adds "This statue must not be confused with the earliest symbolical pillar representing Hera mentioned by Clement of Alexandria (Strom. I, 24, 151)". Why then does he himself confuse them?

On p. 60 we have a startling table in which circ. 1400 B. C. is given as the date of the Middle Heraeum and Dipylon Terra-Cottas and of the Middle Argive-Linear and Dipylon Vases, circ. 1000 B. C. as the date of the Advanced Argive Terra-Cottas and of the Advanced Argive-Linear (Proto-Corinthian) Vases. Specimens of the Dipylon Ware found on the Acropolis in Athens seem to be later than 700 B. C. One has an inscription which is probably of the seventh century (Athen. Mitt. 1893, p. 223f.). We are still without any means of fixing the upper limit, though Sam Wide thinks the style was of short duration. In any case we cannot go much above 1000 B. C. The date of the Proto-Corinthian Ware is fairly certain. Since it occurs in the graves at Syracuse, founded 734 B. C., 1000 B. C. is too early. The terra-cottas dated 1500 to 1000 B. C. would be dated by others 800 to 600 B. C. (cf.

Winter, *Die Typen der figürlichen Terra-kotten*, p. xxx). 700 B. c. as lower limit for the Corinthian Ware is too early. It is absent from the oldest graves in Syracuse and so belongs in the main to the seventh century B. c. Black-figured vases date before 520 B. c. and early red-figured before 460 B. c. The red-figured style began perhaps as early as 540 B. c. Excavations on the Athenian Acropolis show that the style was well advanced by 480 B. c.

In pp. 91-94 of the section on the Geology of the Heraeum Region Dr. Washington follows Philippson, *Der Peloponnes*. In pp. 94-99 he gives a scientific and interesting discussion of the burial of ancient remains and especially of the Heraeum site. The question is often asked, how ancient ruins are buried, and here is an accurate answer.

In the section on Architecture Mr. Tilton describes with exact measurements and many illustrations and plates the actual state of the ruins of the ten buildings exhumed and attempts restorations. The columns and the entire superstructure of the Old Temple were doubtless originally of wood, and stone columns may have been substituted later for the wooden ones, as at the Olympia Heraeum. The Old Temple was burned in 423 B. c., as Pausanias relates, and replaced by the Second Temple, the architectural elements of which Mr. Tilton describes at length. By means of the unit of measurement, 0.326 m. (the same as at Olympia), Mr. Tilton reconstructs the temple and gives the front elevation in fig. 59 and the side elevation in pl. XVIII. The pediments and metopes are filled with imaginary sculptures, but the acroteria are omitted. The cyma-moulding, carved with an anthemion ornament interspersed with Hera's cuckoo-dove and lion's head gargoyles, is unique. This ornamentation, which forms an appropriate border design for the cover of the two volumes, recurs on coins, on the crown of the head of Hera supposed to be a copy of the statue of Polyclitus. Professor Waldstein cites this as proof that Polyclitus influenced the architectural as well as sculptural decorations. Besides the two temples (the only buildings mentioned by Pausanias) there are four stoaes and East, West, Northwest, and Roman Buildings, of which descriptions, plans, elevations, sections, and restorations are given. The restorations are not certain, as Mr. Tilton himself says, and he sometimes gives differing ones. In the South Stoa the projections from the rear wall are not for supporting trusses, as Mr. Tilton thinks, but rather buttresses to strengthen the wall, which serves also as a retaining wall for the terrace of the Second Temple. This is probably why each layer of the rear wall is pushed further back than that next lower. The West Building was rather a dwelling of priests, a prytaneum, or gymnasium than a "hospital for women". Births were not allowed within a sacred precinct. The descriptions of the Northwest Building and of the Lower Stoa are too brief.

*Poros* is the material mostly used in all the buildings, only the sculpture and carved mouldings and roof-tiles being marble. Mr. Tilton does not tell us whence this *poros* comes. But when I was at the Argive Heraeum some years ago, I noticed the similarity of the *poros* there to that in the quarries near Corinth. Some blocks are hollowed out as if they had been lightened for transportation.

In the colored restoration in perspective (pl. VI) the metopes of the different buildings are red. But there is almost no proof that red was used for unsculptured metopes till Roman times (cf. Fenger, *Dorische Polychromie* p. 12 f.).

Professor Waldstein himself deals with the statuary which is almost exclusively of white Parian marble. It is remarkable that but few fragments of single statues were found. In fig. 72 are shown several fragments of a female figure of the Graeco-Roman period. P. 142 we read "It is not impossible that the statue may have been that of a priestess of Hera in Roman times which, according to Pausanias (II, 16, 5) stood before the temple". Again we have a careless reading of Pausanias. In II, 16, 5 no priestess is mentioned and in II, 17, 3 to which reference is probably intended, Pausanias says ἀνδριάντες τε ἐστήκασιν πρὸ τῆς ἐσόδου, καὶ γυναικῶν αἱ γεγόνασιν ἰέρεαι τῆς Ἥρας. These statues (not a single statue as Professor Waldstein implies) are later than 423 B. C., but not necessarily Roman. The statue of Chryseis mentioned in II, 17, 7 is earlier than 423 B. C. Moreover, it is very likely that the one in question is later than the time of Pausanias. The great mass of statuary is architectural and belongs to the metopes and pediments of the Second Temple, the other buildings having no sculptured decorations. Fragments so large that they must belong to the pediments force us to interpret the phrase ὑπὲρ τοὺς κίονας in Pausanias as referring to both pediments and metopes. The metopes, Professor Waldstein maintains, ran round the whole of the temple. He adopts the view of Curtius that the general representation of the Trojan war is to be assigned to the western pediment and the separate scenes to the metopes below it, the Birth of Zeus to the eastern pediment, and scenes from the Gigantomachia to the eastern metopes. The bulk of the metopes on the north and south sides were decorated with an Amazonomachia and possibly a Centauromachia, which Pausanias omitted to mention. Professor Waldstein devotes a large part of this section to the general style of the Heraeum marbles, showing that they are all of the same workmanship and belong to the school of Polyclitus. *A priori* we should say that Polyclitus ought to have had some influence and that Furtwängler's contention is wrong that "all these sculptures have not the least relation to Polyclitus". The strife is partly idle since it would be strange if there were no Attic influence at all. In fact Argive and Attic art had such reciprocal influence that it is often difficult to distinguish their productions from one another. Professor

Waldstein presents a good discussion of the art of Polyclitus in view of the Heraeum finds. Then follows the detailed description of the plates. He waxes eloquent over the torso of a nude youth (pl. XXXIV). "In the modeling of the nude this torso is among the finest that have come down to us". There are several beautiful heads. The finest is that poorly illustrated on pl. XXXVI. The frontispiece gives a much better view of this "Head of Hera", which is already in all the handbooks of Greek sculpture. For a more detailed criticism of the sculpture I need only refer to Furtwängler's review of the first volume in the Berl. Phil. Wochenschrift, 1904, cols. 811-818. Though too bitter in some of his expressions, he points out the fact that several pieces known long before the American excavations are published as if new.

The inscriptions on stone are republished from the American Journal of Archaeology by Professors Richardson and Wheeler who have profited by suggestions of Professor Fraenkel. From such an important site we should expect more than twenty inscriptions and those of no great value. Several peculiarities of form in the letters, however, are interesting. No. I has  $\kappa = \kappa$ ; No. II has  $\square =$  rough breathing,  $D = \delta$ ,  $R = \rho$ ,  $V = \nu$ ,  $\Phi = \varphi$ , the digamma, and the punctuation with three dots,  $;$ ; No. IV has  $\beta = \beta$ ; No. VI has  $\xi = \xi$ ; No. XV has  $\epsilon = \sigma$ . No. II affords the earliest mention of the names of the four Doric tribes.  $\tau\epsilon\lambda\alpha\mu\acute{\omega}$  (base for a slab) in No. II,  $\epsilon\pi\alpha\nu\theta\acute{\epsilon}\mu\alpha\tau\alpha$  (dedicated offerings) in No. VIII and  $\pi\alpha\rho\acute{\alpha}\tau\omega\upsilon$  (possessions) in No. IX are rare words.

The stamped tiles are carefully published by Professor Richardson. No. XI, which has  $A$ ,  $\Xi$ , and  $M = \sigma$ , dates at least as far back as 500 B. C.

The second volume, though larger in bulk and more carefully executed, is less interesting to the general reader. Being in great part merely a detailed catalogue of the terra-cottas, vases, bronzes, gems, coins, etc., it affords little chance for criticism to one who has not before him the objects themselves. The Terra-Cotta Figurines are well published by Professor Waldstein and Dr. Chase. It is matter for regret, however, that the writers have not availed themselves of Winter's great work on terra-cottas referred to above or of the British Museum Catalogue of Terra-Cottas. Comparisons are odious but, if the German publication of the excavations conducted at Priene in the years 1895-1898, which appeared more than six months before Vol. II of the Argive Heraeum, can refer to Winter, Professor Waldstein and Dr. Chase in publishing the terra-cotta finds of 1892-1895 ought also to be able to refer to his monumental *Corpus* of Terra-Cottas. Out of 2865 terra-cotta figures there are 2557 of pre-archaic type to 308 of archaic and later types. The great bulk dates before the eighth century and yet none were found on the site of the Old Temple. This, to my mind, makes impossible so early a date as the fifteenth or sixteenth century for any of the terra-cottas.



There are nine classes, the second or Tirynthian-Argive containing by far the largest number, 1961 specimens. Eighty-five per cent. are figures of the flat-bodied type with either the "bird-face" or its successor, the archaic head. "Nowhere have they been found in such numbers or exhibiting such a clearly marked development as at Argos. We feel justified, therefore, in giving them the distinctive name of Argive". Professor Waldstein and Dr. Chase proceed to say that "the most striking fact is the great preponderance of female forms" which, they maintain, represent a primitive female goddess or even Hera. But this is the most striking fact about every find in terra-cottas. The draped female form was much preferred by the *coroplastes*. There are few Mycenaean or Geometric figures. Even the Archaic Class is poorly represented and seems to be the product of outside influences. Some show traces of the schools of Rhodes and of Cyprus. There are also numerous specimens of the cheap variety of offerings such as were sold at the entrances to temples. The chief interest, however, is in the "Argive" classes which reveal "The existence of an artistic tradition which began long before the period of the distinctly Mycenaean civilization, and continued unbroken for centuries after it". The detailed catalogue, which follows, is scholarly and careful, though there is a tendency to date the terra-cottas too early. For example, the well-known type of a female figure carrying a dove is classed as early archaic. Heuzey (*Les Figurines Antiques de Terre Cuite du Musée du Louvre* pl. XVIII, 2) would assign the type to the fifth century. Terra-cottas are in general less advanced in style than sculpture. Moreover, such figures are called Aphrodites, but it is not at all certain that they represent Aphrodite. In B. C. H. XV, No. 12, p. 32, fig. 4 (Winter, *op. cit.* I, 97, 4) a similar figure has the dove in the right hand, but carries in the left an object which Lechat did not understand. It is certainly a key and the figure a temple priestess.

The next section deals with ten instructive terra-cotta reliefs, all archaic ex-votos already published in the *Am. J. Arch.*

By far the most interesting part of the second volume is the section on vases by Professor Hoppin, who makes a large selection from the 250,000 fragments, representing some 50,000 vases. Most of the ware is early and there are few vases of beauty or importance. Professor Hoppin adopts a different classification of Mycenaean vases from Furtwängler and Loeschcke, dividing their classes II and III into two divisions each and including under II, 2 a number of vases belonging to their class III. In this way the line between naturalism (Classes I, II) and conventionalism (Classes III, IV) is better emphasized. Much Geometric ware was found and Professor Hoppin attributes this style to foreign influence. The so-called Proto-Corinthian Ware forms the bulk of the vase-fragments and for this reason the term "Argive" is proposed. But it is not safe to draw arguments



from quantity or place of finding. On that argument Attic red-figured ware would be Etruscan. Before the American excavations at Corinth Corinthian *celes* had been found only in Italy (Am. J. Arch. II, 1898, p. 195f.). It is not likely that the Argive Heraeum alone manufactured the Proto-Corinthian ware, which has been found in the American excavations at Corinth itself in equally great quantities. Corinthian colonies (Syracuse and Megara Hyblaea) used it abundantly. In fact, many of the specimens from the Argive Heraeum seem to be of Corinthian clay, though Professor Hoppin does not mention the fact. Mr. Washburn, who has made a special study of this ware, assures me that, wherever the style originated, in its later stages this ware was made by Corinthians. Vases of Proto-Corinthian form have Old Corinthian technique and ornamentation (cf. Athen. Mitth. XXII, p. 296. Many have been dug up at Corinth). The term Proto-Corinthian, then, is as good as "Argive", especially if Mycenaean ware is also Argive, as Professor Waldstein thinks. But by Proto-Corinthian we mean nothing more than that this style is the forerunner of the Corinthian style. Professor Hoppin differs with Professor Waldstein in that he regards the "Argive" style as a direct offshoot of the Mycenaean, being contemporaneous with the Geometric. Professor Waldstein considers it the natural development of the "Argive-Linear" out of the linear decoration as found in Argive vases at the Heraeum from the earliest primitive vases through the Mycenaean periods. The view of Professor Hoppin seems preferable since this "Linear Tradition" is peculiar to all wheel-made vases. Lines do exist in Mycenaean ware but there are also many bands, whereas the purely linear style seems to occur only in the Proto-Corinthian Ware in its earlier stages. Professor Hoppin, citing Her. V, 88, attributes to an embargo on Attic ware the small number of Attic black- and red-figured vases (not more than a basket full of the former and hardly more than fifty fragments of the latter). Two pieces of an Attic polychrome cylix with a satyr and perhaps a Maenad are ascribed to the school of Euphronius and dated about 485-480 B. C. Several pieces of Red and Megarean Ware were also found. On the only vase, which has any mythological importance, dated in the eighth century, Deianeira is represented in a rather singular fashion, clinging to Nessus' body with one hand and stretching out the other as if to call for assistance.

Three pages are devoted to the few inscriptions on vases. These and the inscriptions on bronze, excellently published by Mr. De Cou as an appendix to the Bronzes, might better have been included with the inscriptions on stone and the Stamped Tiles in the first volume, especially since Dr. Heermance omits the only artists' signature. The name is gone but we have the first two letters of *ἔγραψεν* (cf. Vol. II, p. 179, pl. LXVIII). The Sicyonian *ε*-sign and the *κορρα* are to be noted.

The section on Bronzes (2841 numbers, 149 pages, 67 plates) is the longest, though it contains little of artistic value. The mere cleaning, sorting, and measuring was a tedious process and occupied Mr. De Cou for several years. The classification is first by subject, secondly by style. The detailed, though sometimes wearisome, catalogue of great numbers of pins, rods, wires, rings, mirrors, disks, plates, cauldrons, spits, nails, etc. shows a very conscientious study of the material. But such objects in themselves are of almost no importance. We wish that Mr. De Cou than whom "there is hardly any archaeologist alive who has had more experience in dealing with ancient bronzes" could have given us the benefit of his experience and studied the bronzes in relation to other things. As it is, the section on Bronzes is a good museum catalogue but no one will care to read it. Nevertheless Mr. De Cou, who is said to have done as much real work for the publication as any of the contributors, deserves all credit for giving us the facts with no theories.

Professor Norton's study of the Engraved Stones, Gems, and Ivories is of interest because he distinguishes two classes of engraved stones preceding the Mycenaean and shows that a series of rudely carved steatite stones represents a new local art at the Heraeum. Some Geometric, but few Mycenaean gems were found.

The coins, published by Mr. De Cou, number 155, and of these only about one-fifteenth belong to the period of free Greece. It is remarkable that for the archaic period Corinth alone is represented. This would seem to show the influence of Corinth on Argos, a subject not touched upon in either volume. On certain minute bronze pieces, taken to be coins, occurs an alpha with cross-bar broken which, Mr. De Cou thinks, shows that there was a local coinage after the suppression of the Achaean League.

All the Egyptian or Graeco-Egyptian objects Mr. Lythgoe assigns to the twenty-sixth and following dynasties of the Late New Empire when Naucratis was the center of Greek influence. There are also two glass scarabeoids of Phoenician origin.

Despite the delay in publication and certain minor inconsistencies these two magnificent volumes have added immensely to our knowledge of prehistoric archaeology in Greece and are a credit to American research in classical archaeology. Americans may feel proud that the material has been so thoroughly studied and so well presented.

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DAVID M. ROBINSON.

Sexti Properti Opera Omnia, with a Commentary. By H. E. BUTLER, M. A., Fellow of New College, Oxford. London, Archibald Constable & Co., Ltd., 1905. 8s. 6d. net.

The editor has aimed "to provide a commentary which should take into account the more recent results of Propertian criticism and should afford English readers a somewhat fuller guide to this difficult author than has hitherto been available". The brief introduction of 15 pages treats of I., Propertius' name; II., the birthplace of Propertius; III., the Life of Propertius; IV., the MSS; V., the division of Propertius into five books (rejected by Mr. Butler); VI., Editions, etc., of Propertius. The last section is extremely disappointing. Of editions but fifteen are listed, and of other works but seven. In this meagre catalogue three dates are incorrectly given, two are omitted, and three titles are misquoted.<sup>1</sup> It is something of a shock, too, in view of the prospectus above cited, to be directed "for full bibliographies" to Teuffel's History of Latin (sic) Literature, Plessis' Études, and the prolegomena of Baehrens. Then comes the text, with a brief, but usually adequate apparatus criticus, occupying pp. 17-123. This is followed by the commentary, pp. 125-401, and the volume is completed by two indexes, the one of names, the other of matters, pp. 403-415.

From the fact of Mr. Butler's having collaborated with Prof. Phillimore in the preparation of the Oxford text of Propertius, (1901), one takes up the present edition expecting to find in it some defense of the many obscure readings which Prof. Phillimore, with a deference for his MSS (especially for N) unparalleled in the field of Propertian criticism, even by Rothstein, has printed in his text. But Mr. Butler has made a radical departure from the attitude evinced in that earlier recension. It would be impossible to discuss, within the limits of a review, all the passages where he characterizes the lections retained by Prof. Phillimore as "meaningless" or "impossible", and substitutes for them conjectural emendations. The following instances will serve as a sample: i. 16. 13 *gravibus . . . querelis* (Phillimore, with O), *gravius . . . querelas* (Butler after Scaliger); ii. 15. 37 *tecum* (Ph. with O), *secum* (Butler with s); iii. 11. 23 *missi* (Ph. with O), *mitti* (B. with Tyrrell); iv. 1. 36 *hac* (Ph. with O), *hinc* (B. with Postgate); iv. 4. 72 *fertur* (Ph. with O), *pectus* (B. with Hertzberg). But though here, and in many other instances, Mr. Butler has done wisely to abandon the tradition, he has occasionally departed from it, where no change was necessary, owing to a failure to understand his author's meaning. Witness iii. 9. 25 *Medorum pugnaces ire per hostes*, where *Medorum* is used in place of an adjective, cf. Columella xi. 2. 59

<sup>1</sup>One is surprised to find Lachmann's second edition recorded here as being one of the "more important" texts. A somewhat careful study of the new edition has failed to reveal a single reference to this work.

*ficorum arbores* = fig-trees, (cited by Hoerle), but Mr. Butler follows Markland in reading *hastas*; and ii. 16. 32 an dolor hic vitiis nescit abesse suis, where Mr. Butler follows the inferior MSS in reading *tuis* for *suis*, though the latter lection has been vindicated by Otto (Hermes, 1888, p. 32), who takes *dolor hic* = *ego dolens*, and *vitiis* of the poet's weakness in loving Cynthia. So at ii. 17. 15, where Mr. Butler prints his own conjecture *lubet* in place of the *licet* of the MSS. Prof. Housman (Class. Rev. 1905, p. 320) has pointed out that this change is unnecessary—the word *requiescere* being used as at ii. 22. 25 Iuppiter Alcmenae geminas requieverat Arctos.

Mr. Butler has printed several other conjectures of his own. At i. 21. 9 sq. the MSS give: et quaecumque (so NAF. quicunque DV) super dispersa invenerit ossa / montibus Etruscis, haec sciat esse mea. Mr. Butler prints *nec* instead of *et*. Whether or not this change be regarded as an improvement, one can hardly accept the editor's interpretation: "Nor let her ever know that whatever bones she may find on the Tuscan hills are mine". A better rendering would be "Nor, whatever bones she may find scattered on the Tuscan hills, let her ever know that these bones here are mine." Thus understood the proposed reading may be defended, but, *a priori*, it would seem far more likely that both here and in v. 6 the person addressed was desired to convey, rather than to withhold, information concerning the death of Gallus. The desire for burial at his sister's hands would better accord with what we know of Roman sentiment in such matters than would the wish that his bones might never be found. I incline, therefore, to accept Prof. Postgate's emendation of v. 5 sq.,<sup>1</sup> leaving v. 9 as it stands above. Mr. Butler should at least have mentioned this ingenious solution of the problem.

ii. 2. 11 sq. Mercurio Ossaeis fertur Boebeidos undis virgineum primo composuisse latus. Here *Ossaeis* is a conjecture of Burmann; NFL read *Mercurio satis*; DV have *Mercurioque satis*; Passerat conjectures *Mercurio sacris*; and Mr. Butler proposes *Mercurio et sacris*. The *et* helps the sense (if we agree with Mr. Butler in accepting Turnebus' *Brimo* for *primo*) and, assuming that *sacris* was changed to *satis*, *et* may have been altered to *que*, metri gratia (cf. *ibid.* below), thus accounting for DV. But how was the connective lost in NFL? From these MSS we can more easily derive *Mercurio Ossaeis*. Mr. Butler objects that the distich is thus left without a connective. But if we keep *primo* (as Prof. Postgate does) and take the distich as referring, like the preceding one, to Ischomache, this difficulty vanishes, and the only objection is that we have no other source connecting Ischomache with Mercury. *Ossaeis* is appropriate enough, besides being, diplomatically, a little preferable to *Mercurio et sacris*.

iii. 6. 9 sq. The vulgate runs: sicine eam incomptis vidisti flere capillis? / illius ex oculis multa cadebat aqua? FLDV have

<sup>1</sup> Sic te servato possint gaudere parentes, / ut soror acta tuis sentiet e lacrimis.



*sicut*, N has *si cā*. The new edition has *sic, ut*. But, as Prof. Housman says (*ibid.*), *ut vidisti* means 'as soon as you set eyes on her'—not, as Mr. Butler would have it, 'when you beheld her (weep),' which would be *cum videres*.

At iv. i. 65 Mr. Butler, improving upon a suggestion of Mr. O. L. Richmond's, has been more happy, and his reading will doubtless meet with a fair share of acceptance. The MSS give scandentes quasvis (so FL; NDV having quisquis) cernit (cernit F) de vallibus arces / ingenio muros aestimet ille meo. Mr. Richmond, observing that *quasvis* could hardly be explained as a corruption of *quisquis*, proposed scandentesque Asis cernit qui vallibus arces. The editor's contribution consists in the substitution of *qui* for *que*, which enables him to retain the *de* of the MSS. *quisquis* will then be explained as an attempt at correcting the meaningless *quasvis*.

Lastly, at iv. 11. 53 the editor reads *cui, iuratos* for *cuius rasos* of the MSS. But *iuratos ignes* can scarcely mean, as Mr. Butler thinks, 'the sacred fires which she had sworn to keep.'

In his treatment of the problem of transpositions Mr. Butler manifests a wise conservatism. While frankly admitting that transposition is probably the true remedy for obscurity in the sequence of the thought in not a few passages, he yet finds it a "serious and almost unanswerable objection" to the copious employment of such methods, that it is extremely hard to frame any reasonable hypothesis to account for the wholesale mutilation of the text thus assumed (see p. 13). Accordingly, while ready to discuss such proposed transpositions in his notes, where he often confesses the improvement thus brought about, he seldom ventures upon the alteration in his text. In some few places, however, the displacement is so slight and the gain so obvious that the change is made, as being practically a certain correction. Thus in i. 15, vv. 15 sq. are placed after v. 20; in ii. 30, vv. 19-22 are placed at the beginning; in ii. 31, vv. 5-8 are postponed to the end; in iii. 7, vv. 21-24 are inserted between vv. 38 and 39; in iii. 9, vv. 51 and 49 are made to exchange places; in iii. 11, vv. 57 sq. are printed after v. 46 (the editor's own conjecture); and similar slight changes are made in a few other places.

In ii. 6 Mr. Butler suggests a transposition but refrains from printing it, candidly confessing that "it is not necessary for the present passage and is incapable of proof." His readers will perhaps go farther and pronounce it capable of disproof. Propertius is here drawing upon his mythological lore for parallels to the infidelity of Cynthia. Lines 15 sqq. run thus: his olim ut fama est vitiis ad proelia ventum est, / his Troiana vides funera principiis; / aspera Centauros eadem dementia iussit / frangere in adversum pocula Pirithoum. Mr. Butler thinks it "not improbable" that we should insert between 16 and 17 a distich from another elegy (iii. 18. 29 sq.), hic olim ignaros luctus populavit Achivos, / Atridae magno cum stetit alter amor, which he renders:



"such sorrow once afflicted the Achivi, when Atrides' new passion cost them so dear." But there is here no question of mourning (the proper meaning of *luctus*) and, moreover, the words *hic luctus*, commencing a line which comes immediately after lines beginning, respectively, with *his . . . vitiis* (i. e. such infidelity as Cynthia's) and *his . . . principiis* ('such beginnings as have led up to my own misery') are unintelligible, unless they, too, refer back to the infidelity against which the poet is protesting. But, instead of this, they must be understood of the *result* of such infidelity. The reader then is led on by the striking anaphora in *his . . . his . . . hic*, only to find, when he comes to the end of the sentence, that a highly rhetorical device has been employed not to emphasize the author's meaning, but to befuddle it.

But there is another cure for obstinate cases of disjunctiveness which Mr. Butler has employed more boldly. This is a redivision of poems. Here the MSS are no very certain guides, and an editor who chooses to disregard their indications, where the sense appears to demand it, may justly claim to be doing the tradition no great violence. Whether such corrections are in fact any more susceptible of proof than are transpositions, may perhaps be doubted. At all events the errors they imply are more easily accounted for, and they possess this unquestionable advantage, that the reader may readily disregard them, if he see fit, which is more than can be said for the transpositions. Mr. Butler, acting upon a suggestion of Lipsius, divides i. 8, making a new elegy begin with v. 27 *Hic erat! hic iurata manet!* Other poems thus divided are ii. 13; ii. 18; ii. 22; ii. 24; ii. 26; ii. 28; ii. 29; iii. 8; and iv. 1. The only such change original with him is in ii. 8, where a new poem is made to commence with v. 13—not a convincing innovation, as it seems to the present reviewer.

Turning now to the commentary, I will discuss a few passages where I find myself unable to accept the editor's conclusions. And, first, i. 13. 35 sq. *quae tibi sit felix, quoniam novus incidit error; / et quodcumque voles, una sit ista tibi.* With this friendly wish Propertius concludes a generous panegyric upon the mistress of his friend Gallus. It seems to mean, not 'may she, and nobody else, bring you whatsoever you desire', but 'may she, in her one person, bring you all conceivable joys'. See Prof. Postgate's suggestive note on "A Propertian use of unus" in the *Journal of Philology*, vol. 21, pp. 66 sqq. Mr. Butler misses the peculiar charm which *una* lends the line, and rendering it "may she and she alone be all your heart's desire" rejects the *quodcumque* of the vulgate in favor of Fruter's grotesque *quolcumque*. "'and, however, widely your desires may range, may she alone be thine'". That is, 'however many women you may love, may you succeed with none but her'! There is a further consideration which confirms me in my belief that *quodcumque voles* is what P. wrote. At i. 15. 32 we read *sis quodcumque voles, non aliena*

tamen, and Prof. Postgate has shown how P. will repeat a phrase, often when, as here, the new context lends it quite a new meaning.

ii. 1. 47 *laus in amore mori, laus altera si datur uno/posse frui: fruar o solus amore meo!* Mr. Butler comments: "*uno* O sc. *amore*. The sense is excellent. 'Yet further glory to enjoy but one love only (cf. ii. 13a. 36 *unius hic quondam servus amoris erat*), and may I never have a rival in my love!'" Observe that Mr. Butler ignores the word *posse*. Supplying this omission we get: 'yet further glory to be able to enjoy but one love only'—surely a singular glory, and by no means illustrated by the citation from ii. 13a. *uno* is best regarded as a dative.

ii. 7. 15 sq. *quod si vera meae comitarem castra puellae, / non mihi sat magnus Castoris iret equus*. "The sense is 'If I were to follow the camp, that is the only true camp for me, where my mistress commands, the war horse of Castor would not be spirited enough for me'. *Castra vera* are the *castra amoris*". But P. is following the *castra amoris*, and always *has*. Why then 'If I were to follow'? And to make him say 'If love were my warfare not even Cyllarus would be a good enough horse for me' is yet more absurd. How is a horse to be used in love's campaign? P. means *si castra meae puellae comitans comitarem castra vera*, etc.

In constituting his text at ii. 9. 17, Mr. Butler is guilty of a fallacy. NF give us *tunc igitur viris gaudebat Graecia natis*. For *viris* DV give *castis*; the Itali correct to *veris*. Mr. Butler accepts *veris*, as being indicated by the *viris* of NF, explaining away *castis* as a gloss on *veris*. But if the scribe had had before him the reading *veris . . . natis*, which could hardly mean anything but 'true-born children,' as Mr. Butler tells us it does, where could he have hit upon the idea that *veris* meant *castis*? The gloss theory of the origin of the reading *castis* is based upon the assumption that Baehrens was right in conjecturing that the archetype read *nuptis*. 'True brides' would mean, as the scribe in question saw, 'brides true to their husbands', hence the gloss *castis*; but *veris natis* could hardly be understood by even the most imaginative of copyists to signify 'children true to their marriage vows'.

ii. 33. 21 sq. *at tu, quae nostro nimium placata dolore es, / noctibus his vacui ter faciamus iter*. P. is vexed by Cynthia's observance of the period of continence enjoined, at fixed times, upon the votaries of Isis. He has been bitterly inveighing against the goddess and her cult, and, with the words quoted, turns to Cynthia, in the hope that his remonstrance may have overcome her obduracy. They may be translated (taking *nimum*, as Hertzberg suggests, with *dolore*) 'But thou, who art softened by my too great anguish,—free from these nights let us thrice make love's journey'. Mr. Butler comments: "Two interpretations are possible. (1) *noctibus his* = in the nights that now are ours; the nights subsequent to the *decem noctes* of v. 2. *vacui* = free

from care, light hearted. (2) *noctibus his* are to be identified with the *decem noctes*: 'let us who have been idle during these nights thrice make love's journey'. Against (1) may be urged that *noctibus his* cannot naturally be referred to any but the *decem noctes* of v. 2., which were the occasion of the poem, and that *ter* is absurd if *noctibus his* be understood of an indefinite 'time within which'; against both (1) and (2) that the ten nights were not yet past. Cf. v. 1 sq. *Tristia iam redeunt iterum sollemnia nobis*: / *Cynthia iam noctes est operata decem*, with the note of Rothstein ad loc., and Prof. Postgate's on Tib. ii. i. 9, where it is held that 'the best Latin writers appear to use *operatus* only of present time'. The phrase in question can have here but one meaning—*noctium harum religione vacui* 'free from observance of these nights'.

iv. 8. 47 sq. *cantabant surdo, nudabant pectora caeco*: / *Lanuvii ad portas, ei mihi, solus eram*. P. is giving a little dinner to two ladies of undoubted affability, in the endeavor to solace himself for his desertion by Cynthia, who has driven off to Lanuvium, in company with his rival. His fair guests are doing their best to engage his admiration, by all the arts at their command, but all in vain. 'I was deaf to their singing and blind to their charming, for, alas! I stood alone [tho' to outward seeming here in Rome, and abundantly provided with companions] by Lanuvium's gates'. What could better express the poet's pre-occupied state of mind? Yet Mr. Butler tells us, and an able scholar has commended his sagacity in making the observation, that "*totus* (Cuypers) is a necessary correction for *solus*. *Solus eram* could only mean 'I was alone (solitary) at Lanuvium'. It could not mean 'I was at Lanuvium, and Lanuvium only.' For that we should require *solum*!"

iv. 9. 5 sqq. *Amphytrioniades qua tempestate invencos / egerat a stabulis, o Erythea, tuis, / venit ad invictos pecorosa Palatia montes, / et statuit fessos, fessus et ipse, boves, / qua Velabra suo stagnabant flumina quaque / nauta per urbanas velificabat aquas*. Mr. Butler follows O, reading *quoque* in preference to the vulgate *quaque*. But may one say 'A. halted his cattle *whither* the sailor cruised'?

It is perhaps truer of Propertius than of any other Latin poet that every reader must be his own editor, for there is here no hard and fast line of demarcation between the defensible and the indefensible. Where the MSS are so untrustworthy there can be no consensus of opinion as to what is or is not Propertian usage. It is, therefore, inevitable that every one who uses this book should take issue more or less often with the judgment of the editor. But his work will be, none the less, a convenient and useful auxiliary to Propertian study, for Mr. Butler is always a candid critic, and has found space in his admirably clear and compact notes for the presentation of such suggestions as seem to him worthy of consideration, even though he may himself reject

them. Thus his commentary forms a sort of compendium of recent, especially English, Propertian criticism, such as is extant nowhere else.

Externally the new edition is comely and attractive. The print is rather small, but very clear. Paper and binding are well chosen. It is perhaps questionable taste to employ uncut edges for a manual intended for ready cross-reference, and the reader would have been grateful had the number of the elegy, as well as that of the book, been printed at the top of the page, in the commentary. The misprints are not more numerous than was to be expected in the first impression of so large a book. On p. 24 e. g. the numbers of the lines have got misplaced; on p. 34 v. 33 *Pege*, and not *Pegae*, should be read (cf. the comment); on p. 208 (note on v. 15) 'casual' should be 'causal'; on p. 211 (note on v. 22) *comminus* is four times misspelt *cominus*. Some errors there are, hardly to be laid at the door of the scapegoat printer. On i. 3. 16 we read "He passes one arm beneath her neck with a gentle caress". This is what '*Amor*' and '*Liber*' bade him do, but he tells us himself, and we are bound to believe him rather than Mr. Butler, that he did not dare to do it. An amusing slip is made at ii. 34. 91, where Prof. Postgate is taken to task for a reading of which an inspection of that gentleman's edition proves him innocent. Upon ii. 4. 19 sq. *tranquillo tuta descendis flumine cumba: / quid tibi tam parvi litoris unda nocet?* Mr. Butler gravely argues that *litus* means the bank of a river. "The epithet *tam parvi* precludes any reference to the sea, and *descendis* points to a river". So, perhaps, does *flumine*!

STANFORD UNIVERSITY.

B. O. FOSTER.

## REPORTS.

### HERMES XXXIX.

#### Fascicle 3.

Die römische Provinzialautonomie, Ein Fragment (Th. Mommsen). The principles of government of the Roman empire have to be inferred, in general, from fragmentary evidence, and so the important, but difficult subject of provincial autonomy needs further investigation. According to Marquardt (Röm. Staatsverw. I<sup>2</sup> p. 503-16), federations of cities existed in every province; but, according to Mommsen, it is probable that, in the majority of cases, the cities endowed with the Roman franchise were excluded from such federations, also communities lacking a city organization, and he concludes that Sicily had no *commune* under the empire and that such Roman cities as Narbo, Lugdunum and Tarraco, though mentioned in connection with the *concilia*, had themselves no part in the federations of their respective territories.

Lex Tappula (A. v. Premerstein). P. starting with the restoration of *cis[tiber]* in the second line of this inscription, a facsimile of which is given, discusses it in all its relations. The law of Tappo is perhaps the oldest specimen of the sportive and satirical literature that grew out of the *libertas Decembris* of the Roman Saturnalia. It appears that at the close of the second century B. C. on a 21st day of December, before one of the temples of Hercules in Rome, the worshippers of Hercules and Ceres had extended their banquet into the small hours of the following day, when Valerius Valentinus added to the gaiety by reading a legal parody, in which the *quinqueviri cis Tiberim*, officers whose duty it was to quell all nightly disturbances, are represented as summoning the people to pass a *lex convivialis*. The spokesman's name, Tappo, typified the fool, his associates' names corresponded. The joke evidently succeeded, for Valerius' contemporary Lucilius wrote: *Tappulam rident legem congerrae Opimi* (cf. Festus p. 363, 20). About 100 A. D., when it had become fashionable to inscribe bronze tablets with such *leges conviviales*, to be set up in the *triclinium* or elsewhere, our *lex Tappula* was thus inscribed and set up at Vercelli, where, in 1882 A. D., a fragment of it containing the preamble was discovered in a Roman house.

Beobachtungen zur Technik des Antiphon (A. Reuter). In *Hermes XXXVIII* pp. 481-497 (see A. J. P. XXV p. 470) R. discussed the structure of Antiphon's speeches and the charac-



ter of his arguments, here he concludes with the use made of the pathetic elements and the catchword (Stichwort), showing that his pathos, often artificial, harmonizes with the sophistical character of his arguments, while the repeated word (in VI 28-32  $\mu\acute{\alpha}\rho\upsilon\varsigma$  occurs 17 times and its verbs 5 times) gives the semblance of logical consistency where none exists. Antiphon's efforts to awaken feelings of pity and anger and his use of  $\delta\iota\alpha\beta\acute{\alpha}\lambda\lambda\epsilon\iota\upsilon$  make it likely that he followed the rules of Thrasymachus (Phaedr. 267 C. D., 272 A.).

Das Auftreten der Götter in den Büchern  $\iota$ - $\mu$  der Odyssee (O. Jörgensen). K. L. Kayser (disputatio de diversa Homericorum carminum origine, 1835), observing the absence of Athena from books  $\iota$ - $\mu$ , concluded that these stories, independently composed, had been incorporated in the Odyssey by a redactor; while Kirchhoff (1859, 1861) set up a theory, based chiefly on  $\mu$  374 f. and  $\kappa$  277 f., that  $\kappa$  and  $\mu$  had originally been narrated in the third person, the present form being due to a redactor, who took the story of the Lotophagi as a model. After a review of the discussions of this theory, Jörgensen, following Nitzsch ('Vom Zorn des Poseidon' 1840), makes clear the stylistic principle of the Homeric poems, according to which the poet's narrative, in the third person, invariably names the individual gods, whereas the Homeric characters, speaking in the first person, are, in general, supposed to be in a state of ignorance as regards the special manifestations of divine power, and therefore usually mention the gods in an impersonal way as  $\delta\alpha\acute{\iota}\mu\omega\upsilon$ ,  $\theta\epsilon\acute{o}\varsigma$ ,  $\theta\epsilon\acute{o}\iota$  and  $\text{Ζεύς}$ . For this reason Odysseus does not mention Athena's aid in  $\iota$ - $\mu$ , and it becomes evident that Kirchhoff's theory is untenable, for the above principle would demand in a third-person-narrative so much detailed information of divine plans, besides the names of particular gods, as to make a far greater change necessary than his theory postulates. Jörgensen shows the reasonableness of the introduction of Hermes ( $\kappa$  277 f.); but argues against the genuineness of the Helios passage ( $\mu$  374 f.). The discussion includes interesting details.

Untersuchungen zu den Briefen Ciceros ad Quintum fratrem II 1-6 (W. Sternkopf). The first of these letters was written shortly before Quintus' departure for Sardinia, as Pompey's legate, the last shortly before his return; but as the fourth letter really represents two and as, moreover, two were lost, we must reckon with nine in all; while Quintus, in turn, wrote only two: the first on his arrival in Sardinia and the second announcing his return. Sternkopf discusses interestingly the circumstances of this correspondence, interprets passages, suggests emendations and supports certain others, operating largely with the disarrangement of the MS leaves, which Mommsen pointed out in his famous essay 'Ueber eine Blätterversetzung im zweiten Buch der Briefe Ciceros ad Quintum fratrem' (Zeitschr. f. d. Alterthumsw.

1844 p. 593 ff.). He finds occasion to defend Cicero against Drumann and others.

Die Schriftstellerei des Anaximenes von Lampsakos (P. Wendland). That the pseudo-Demosthenean oration XI *Πρὸς τὴν ἐπιστολὴν τὴν Φιλίππου* was modeled on various Demosthenean passages by a rhetorician is well known. Now we learn from the new Didymus-scholia (Didym. Commentar zu Dem., bearb. v. Diels u. Schubart, Berl. 1904) that Anaximenes of Lampsacus composed it for his Philippica. It appears, moreover, that the letter itself (Dem. XII), the common origin of which with XI was asserted by Boeckh and Schäfer, is a companion piece, having been modeled on the original letter by the same Anaximenes. Both XI and XII must have been included in the corpus of Demosthenean works at an early date, perhaps even by the Athenian editors. Wendland reviews the whole question and points out correspondences with the *ῥητορικὴ πρὸς Ἀλέξανδρον* (see below). That XI and XII should have been adopted from an historical work suggests the possibility of a similar origin for other spurious speeches.

Zu *Ἡρωδιανῶν περὶ σχημάτων* (R. Müller). The authenticity of this collection of figures (Walz VIII p. 579 ff., Spengel III p. 85 ff.) has not been discussed since the attack made by Lehrs (Rhein. Mus. 1843 p. 120 f.) and Foltz (Quaestiones Herodianeae, Bonn, 1844). The editor of Herodian's fragments, A. Lentz (Herodiani reliquiae, Leipzig, 1867-70 p. XV), simply accepted Lehrs' results. Müller, while restating the arguments for the spuriousness of Herodian's authorship, objects to a number of positions taken by Foltz, and finds especially that this collection of *σχήματα* was made long after the time of Herodian, the son of Apollonius Dyscolus; but from excellent sources.

Zur Familiengeschichte Seians (C. Cichorius). An inscription from Volsinii in Etruria, published by Gabrici in the *Notizie degli scavi*, 1903 p. 366 is made the basis of a prosopographical study, interesting both as to results and method. Starting with the plausible conjecture: L. Seius Strabo, the name of Sejanus' father, Cichorius shows the high family connections of Tiberius' famous minister of state, whose suit for the hand of Drusus' widow may therefore not be regarded as a piece of effrontery as Tacitus led us to suppose.

Miscellen.—Hiller v. Gaertringen proposes for *χολονοδ|χεστε*, the correct, but unintelligible reading that Dunham gives in the inscription of Archedamus of Thera (Am. Journ. of Arch. VII 1903 p. 297) *χῶλδ(ς) ὁ(ρ)χεστῆ[ς]*. Though lame, the *νυμφόληπτος* became a dancer, and prided himself on the art that was admired in Thera.—C. Robert points out an error in Wiegand's work on the Poros-Architecture of the Acropolis, who following a suggestion of Brückner takes a horse's tail for a flame of fire. *ΠΥΡΟΣ* is the name of the centaur lying dead under Melanchaïtes to the

right. Further, the new centaur name read by Milani (Atene e Roma V 711) should doubtless be *Θέρρανδρος*.—Karl Praechter supports Robert (Hermes XXI p. 161 f.), who, finding weighty reasons for placing the festival of the Delia in Anthesterion, concluded that the death of Socrates must have occurred some three months earlier than usually believed.—Karl Hude presents more examples of the weakened *γάρ* (scilicet) (cf. Hermes XXXVI p. 313 f.).—C. Robert thinks the mythological scene on the silver rhyton from Tarentum (cf. Jahreshefte d. österr. arch. Instit. V p. 116 f. and VI p. 6 f.) represents a love scene between Zeus and Hera with Athena and Poseidon looking on, being suggested by the Iliad.

#### Fascicle 4.

Die Hypothesis zu Kratinos' Dionysalexandros (A. Körte). Most important for the history of Greek literature is this recent publication of Grenfell and Hunt (The Oxyrhynchus Pap., Part IV, Lond. 1904 p. 69 f.), for not only is this comedy the oldest of which we have detailed information (cf. Hermes XXX 74); but it enables us to form an idea of the mythological parodies of the comic poets. Parabasis and political-personal satire were indeed included; but the mythological travesty, probably derived from Epicharmus and the Doric farce, was the main thing, the ludicrous Dionysus appearing to have been a stock character, created by Epicharmus (cf. Arist. Frogs and Eupolis' Taxiarchs). The need of four actors in this play emphasizes the fact that the oldest comedy, composed of amusing scenes loosely strung together, made slight demands upon the actors, and so did not restrict itself to three (cf. Acharnians); the influence of tragedy being comparatively late. Unfortunately only a few of the fragments fit into the outline; but it is interesting to note in regard to frgm. 43 (Kock), that all possible doubt as to *βῆ βῆ* representing the cry of a sheep is removed (cf. A. J. P. XVI 46). The MS dates from about 200 A. D. and as there is a close correspondence with the longer hypotheses of Aristophanes' comedies, Körte makes it probable that this class originated with Symmachus 100 A. D. (cf. Rh. Mus. XXXIII 405 f. and Gröbl, die ältesten Hypothesen zu Arist. Progr. d. Kgl. Studienanst. zu Dillingen 1889-90).

Die Schriftstellerei des Anaximenes von Lampsakos (continued) (Paul Wendland). That the *ῥητορικὴ πρὸς Ἀλέξανδρον* is not by Aristotle, as represented in the introductory letter, was recognized by Erasmus. Spengel, following Petrus Victorius, ascribed it to Anaximenes, a theory that has recently been assailed on various grounds. Wendland presents an elaborate defense of Spengel's view, with special refutation of Ipfelkofer's arguments (die Rhet. des. Anax., Würzburg, 1889). The key to the problem lies in the forged letter, which must be dated after Andronicus (I century B. C.); but only the parts referring to Alexander are

late. The encomium on the *lóγos*, on the contrary, as shown by style and content, belongs to a much earlier period. It formed, indeed, part of the original preface, which referred to the inclusion of doctrines of Corax and Theodectes. This explains the relation of this rhetoric to Aristotle: both depend on Theodectes and the older doctrines. Now as chapters 1-5 contain, in the main, the teaching of Anaximenes and as the whole work is clearly the product of one mind, and must have originated before Aristotle's great work, we may justly conclude with Spengel that Anaximenes was the author.

Der Mauerbau in Athen und die List des Themistokles (E. von Stern). Thucydides' story (I 89-93) how Themistocles through deceit kept the Lacedaemonians from interfering with the rebuilding of the walls of Athens 479-8 B. C., has been accepted by ancient and modern historians, excepting Beloch (Gr. Gesch. I 458 A. 2), with various modifications or explanations. Stern finds it incredible from many points of view, and concludes that it was invented at the beginning of the Peloponnesian war to explain the hastily constructed Themistoclean wall, and is of a piece with the numerous other anecdotes told of Themistocles' diplomatic cunning.

Σχήμα und Τρόπος in den Homer-Scholien. Ein Beitrag zur Entwicklungsgeschichte beider Wörter (H. Schrader). S. discusses the meanings of these words in a large number of scholia and rhetorical and grammatical treatises and finds Cicero the first to clearly give the well-known technical distinction between them, although it is evident that even then an extensive literature on the subject existed. In scholia, therefore, and in earlier rhetoricians and grammarians we must reckon with their general sense, which continued in use even after the technical meanings had developed. S. shows how in combination with such adjectives as Ἀττικόν, Ἰωνικόν, or Πινδαρικόν, Ἰβύκειον, etc., the general meaning of σχῆμα is usually probable. The Γοργία σχήματα were recognized and discussed long before this term became technical; neither Timaeus (cf. Norden Ant. Kunstpr. I p. 15) nor Theophrastus (cf. Hugo Rabe de Theophr. libris περὶ λέξεως p. 45) giving currency to the expression, although the latter seems to have treated of these figures especially. As τρόπος and σχῆμα in their general meanings were frequently interchanged, and as abbreviated scholia often look like technical definitions, much confusion has resulted in the writings of later rhetoricians and grammarians. For the purpose of tracing the sources of scholia the lack of correspondence in the employment of τρόπος and σχῆμα should be disregarded.

Gesetz von Samos über Getreideankauf und -vertheilung (Th. Thalheim). This law with a partial record of its financial operation, inscribed on stone and dating from about 200 B. C., has been published in the Sitzungsberichte of the Berlin Academy by



Wiegand and v. Wilamowitz. It provided for the conversion of the yearly tribute of one twentieth of the harvest, given by the city of Anaea to the Samian goddess Hera, into money, and the distribution of the grain among the citizens. The purchase was made with the interest yielded by a sum of money, contributed by the *χιλιαστές*, Samian elective bodies, which were subdivisions of their two *φυλαί*. Mortgages and sureties were required, subject to the yearly scrutiny of the *χιλιαστές*, although the business of placing the loan and collecting the interest was in charge of a *μελεδωνός*. The interest collected was handed over to two annually elected officers, who purchased the temple-grain at not less than  $5\frac{1}{2}$  dr. a measure and made the distribution. If there was a balance, this either remained in charge of the grain distributors, or was turned over to a *σιτώνης*, who purchased more grain, but on the most advantageous terms, of the Anaeans or elsewhere. Thalheim presents only the well-preserved text of the law, of which he gives an analysis with comments on the interesting details.

Zu den griechischen Sacralalterthümern (P. Stengel). The following words are discussed and interpreted largely with the aid of inscriptions: 1. *δερά* (*δραρά*, *δαρά*) meant *hostiae pelle spoliandae*, not *spoliatae* (cf. Prott *Leg. Sacr.* p. 19 and Rohde *Psyche* I p. 206) and was used of sheep, goats and cattle, although, undefined, it was restricted to sheep. *Δαρά* was specially used in contrast with *μη δαρά*, which was applied to holocaustic sacrifices, and also in contrast with *ἐνδορα* (cf. *Hermes* XXXVI p. 328 f.) to indicate a special manner of hiding.—2. *θηλαί* is not identical with *θυλήματα* (cf. v. Wilamowitz, *Sitzungsb. d. Berl. Akad.* 1904, p. 633 f.); but meant meat offerings, whereas the latter corresponded to the *ἄλφειτα* in which, as dough, the sacrificial meat was wrapped (cf. *Hermes* XXXVI 327).—3. *Ἀναλίσκειν* does not mean to 'remove' by means of burning or burying (cf. *Jahresh. d. österr. Inst.* VI 124), but to 'devour.'—4. *ἱερέων* in Theophr. *Char.* 22, should be *ιεράων* as Casaubonus conjectured. The *ιερά* were the lean pieces offered to the gods. At the close of *Char.* 22, Studniczka (p. 182) explains the situation described by the words *παραστρέψαι τὸν τρίβωνα* correctly; but the motive was not impoliteness, but the penurious desire of the miser to save his old cloak.

Patriciat und Quästur in der römischen Kaiserzeit (St. Brasse-  
loff). The political privileges of the patricians and the office of quaestor are here discussed in the light of inscriptions. Their dispensation from an aedile-tribunitial office was legally enacted under Augustus, which remained a privilege even after Severus Alexander extended it to all quaestores candidati; for this extension did not include those who attained to the quaestorship without imperial recommendation as Mommsen thought (cf. *Röm. St. R.* p. 559).



Zu Bakchylides (E. Schwartz). S. presents a number of emendations and interpretations of the text of Bacchylides. Not only must gaps be filled out; but the extant text itself is not free from copyists' errors and mistaken conjectures. We see the former in 5, 64 (editio princeps), where ΕΔΑΗ should be ΕΔΑΕΝ, and in v. 142, with greater change, ἐγλαύσασα should be ἐγλαβούσα; the latter, in 17, 61 f., where σῶμα is contrary to sense and meter; perhaps σὺ should be read.

Zur Chronologie des Verresprocesses (C. Bardt). Largely in agreement with Kübler (Philol. 1895 p. 464 f.) against Zielinski (id. 1893 p. 248 f.), Bardt reaches the following conclusions: The suit against Verres was instituted at the beginning of the year (70 B. C.), so that the 110 days granted Cicero to visit Sicily (who used, however, only the latter half for the trip) terminated about April 24. Further the sham suit against the governor of Achaea, instituted to cause delay, was filed a day later, which, with an allowance of 108 days, was thus docketed to just precede the Verres trial, which it delayed until July, the month of elections, and these in turn caused a further postponement until Aug. 5.

Zu delphischen Rechnungsurkunden (B. Keil). With high praise for E. Bourguet, the editor of the Delphic inscriptions, Keil offers two corrections of a recent publication (B C H 1903, XXVII 1 f.): 1. In E p. 26, the denomination to be supplied with Φωκαῖδες is ἔκται not δραχμαί; and so, as 3 Aeginetan dr. = 4 Attic dr., the inscription shows that a Phocian ἡμίεκτον = 8 Attic ob., which coincides with Hultsch's understanding of a verse of Crates (Metrol.<sup>2</sup> 186. 226, 1).—2. In the fragment H p. 31, Bourguet finds the νόμος Ἰταλιωτικός = 2 Attic dr. But the inscription's proportion of 2 Aeg. dr. = 3 Attic dr. was only a convenient, and probably profitable, method of computation, like the original Delphic 7 = 10 valuation (cf. Hermes 37 p. 520 f.), whereas the actual relation of Aeginetan to Attic money (350 B. C.) was 3 = 4. Consequently the νόμος of this inscription falls short of the Attic didrachmon, and differed from the νόμος that was usually so rated. On the other hand it seems to have been equivalent to the oldest Tarentine νόμος (cf. Mommsen Röm. Münzw. 102).

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#### ROMANIA, Vol. XXXII (1903).

Janvier.

Death of Gaston Paris announced as having occurred at Cannes, Mar. 5, 1903.

F. Lot. La Chanson de Landri. 17 pages. Pierre le Chantre makes mention in a Latin satire written at the close of the twelfth century of a "cantilenam de Landrico". This seems to refer to an old French epic whose text has not come down to us.

P. Meyer. *Les Manuscrits français de Cambridge*. III. Trinity College. 101 pages. The first and second of the articles in this important series appeared in volumes VIII and XV. In the present article there are some ten manuscripts described in detail, while eleven others are summarily mentioned. Trinity College has one of the richest collections of manuscripts in Cambridge, and many of them are in French. Mr. Montague Rhodes James has carefully described them with a minute exactness in his catalogue, of which two volumes have been already published. M. Meyer treats them from the literary standpoint in his turn, and adds numerous references to cognate literature. Most of the pieces contained in these manuscripts are didactic in character, and they are written chiefly in the Anglo-Norman dialect.

Mélanges. Joseph Popovici, *Les Noms des Roumains de l'Istrie*. J. Cornu, *Disette = Decepta*. J. Cornu, *Tant mieux, Tant pis, Tant plus, Tant moins*. J. Cornu, *Poche "Cuiller à pot"*.

Comptes rendus. A. Tobler, *Etymologisches* (G. Paris). P. Andraud, *La Vie et l'œuvre du troubadour Raimon de Miraval* (A. Jeanroy). Mary Vance Young, *Les Enseignements de Robert de Ho, dits Enseignements Trebor* (G. Paris). Karl Sachrow, *Ueber die Vengeance d'Alexandre von Jean le Venelais* (E. Walberg). Schultz-Gora, *Die Vengeance Alixandre von Jehan le Nevelon* (E. Walberg).

Périodiques. *Archivio glottologico italiano*, XV. 4, XVI. 1 (Mario Roques). *Studi glottologici italiani*, II (Mario Roques). *Archiv für das Studium der neueren Sprachen und Literaturen*, CII-CVII (S. D. G.).

Chronique. Obituary notices of A. Gasté and Joseph Couraye du Parc. Notes on various publications. Prof. John E. Matzke's memoir on the versions of the Legend of St. George in Greek, Latin and French, as well as on those in certain Oriental languages. M. Paul Meyer adds certain notes on the French manuscripts containing this legend.

Livres annoncés sommairement. 14 titles. *The Troubadours of Dante*, being selections from the works of the Provençal Poets quoted by Dante, with introduction, notes, concise grammar and glossary, by A. J. Chayton. *I primi influssi di Dante, del Petrarca e del Boccaccio sulla Letteratura spagnuola*, di Remando Sanvisenti. *Les Quinze joyes de mariage: texte de l'édition princeps du XV<sup>e</sup> siècle, première réimpression par Ferdinand Heuckencamp*. *Die Triumphe Francesco Petrarca's in kritischem Texte herausgegeben von Carl Appel*.

Avril.

A. Thomas. *Le Suffixe -aricius en Français et en Provençal*. 27 pages. Explanation of the piling-up of suffixes, and citation of several hundred words which belong to this category, together with their derivations.

Pio Rajna. *Le Origini della Novella narrata dal "Frankleyn" nei Canterbury Tales del Chaucer.* 64 pages. The origin of the Frankleyn's Tale has long been the subject of earnest discussion among scholars. Only in 1901 Prof. Schofield, of Harvard University, presented to the public a long article on this subject in the Publications of the Modern Language Association of America. Prof. Schofield attributed its origin to an old Celtic lay, which Chaucer must have known in a French form due possibly to the pen of Marie de France. Prof. Rajna, on the contrary, thinks it much more probable that Chaucer was well acquainted with the works of Boccaccio, especially with the Decameron. Although the same story occurs in this work, he thinks that Chaucer drew on the version of it which is found in Boccaccio's Filocolo, but that he endeavored to conceal his real source from his readers.

P. Meyer. *Recettes médicales en Provençal d'après le ms. R. 14. 30 de Trinity College (Cambridge).* 32 pages. This manuscript contains a number of medical treatises, and in this article extracts from only two of them are published. Their lexicographical interest is considerable, but from a medical point of view their history is unfortunately obscure.

Mélanges. A. Jeanroy, *Fr. Semillant.* G. L. Kittredge, *The Chanson du Comte Herniquin.*

Comptes rendus. Jules Pirson, *La langue des inscriptions latines de la Gaule* (Mario Roques). Alb. Carnoy, *Le latin d'Espagne d'après les inscriptions* (Mario Roques). Isak Collijn, *Les suffixes toponymiques dans les langues française et provençale* (G. Paris). R. Zenker, *Die Lieder Peires von Auvergne kritisch herausgegeben mit Einleitung, Uebersetzung, Kommentar und Glossar* (A. Jeanroy). Johanna Maria Nassau Noordewier, *Bijdrage tot de Bevoordeeling van den Willehalm* (M. J. Minckwitz). Félix Guillon, *Jean Clopinel dit de Meung: le Roman de la Rose considéré comme document historique du règne de Philippe le Bel* (E. Langlois). A. Byhan, *Istrorumanisches Glossar* (Joseph Popovici).

Chronique. Obituary notice of Gaston Paris, with the funeral addresses of Paul Meyer, A. Thomas, A. Morel-Fatio, and L. Havet. Obituary notice of George Doncieux.

Livres annoncés sommairement. 29 titles. L'abbé Reure, *Simple conjecture sur les origines paternelles de François Villon.* E. Bourciez, *Les mots espagnols comparés aux mots gascons (époque ancienne).* Mélanges Léonce Couture: *Études d'histoire méridionale dédiées à la mémoire de Léonce Couture* (1832-1902). Francesco D'Ovidio, *Reliquie probabili o possibili degli antichi dialetti italici nei moderni dialetti italiani e negl' idiomi romanzi in genere.* Giulio Bertoni, *La Biblioteca estense e la coltura ferrarese ai tempi del duca Ercole I* (1471-1505).

Juillet.

H. Suchier. *Recherches sur les Chansons de Guillaume d'Orange*. 31 pages. The question of the formation of the epic cycle of Guillaume d'Orange is one of the most obscure in all literary history. No new theory is here advanced, but the attempt is merely made to fix certain definite points in the tradition: 1. Bertrand de Bar-sur-Aube; 2. Monglane; 3. les trois Girards; 4. Aïmer le Chaitif; 5. les trois gestes d'après la Mort Aimeri de Narbonne; 6. Ragnar Lodbrók.

Ernest Langlois. *Notes sur le Jeu de la Feuillée d'Adam le Bossu*. 10 pages. The authorship question is discussed, the nature of the satire pointed out, its presentation on the stage described, and finally a seeming interpolation is investigated.

J. A. Herbert. *A New Manuscript of Adgar's Mary-Legends*. 28 pages. A careful description is here given of a new and important manuscript of a well-known collection of Mediæval tales. This is accompanied by the publication of the old French text itself, accompanied by a facsimile of a page of the manuscript.

Ferdinand Lot. *La Mesnie Hellequin et le Comte Ernequin de Boulogne*. 20 pages. The real historical basis of the legend mentioned by Sir Walter Scott and others is investigated. The name itself is held to be a German diminutive, and its etymology is discussed at considerable length.

Mélanges. G. Paris, *Or est Venus qui aunera*. A. Thomas, *Sur un vers du Pèlerinage de Charlemagne*. E.-S. Sheldon, *Dehè, dehait*. A. Delboulle, *Beltrer*. A. Delboulle, *Loure, Loerre*. A. Delboulle, *Origine du mot Sabrenas ou Sabrenaud*. A. Thomas, *Franç. Geline*. P. Meyer, *Avoir son Olivier Courant*. P. Meyer, *Chanjon, Enfant changé en nourrice*. P. Meyer, *Charme en vers français*.

Comptes rendus. E. Oder, *Mulomedicina Chironis* (O. Den-susianu). Raymond Weeks, *Aïmer le Chétif* (Ernest Langlois). Julien Tiersot, *Chansons populaires recueillies dans les Alpes françaises* (P. Meyer).

Périodiques. *Zeitschrift für romanische Philologie*, XXVI, 5 (G. Paris). *Zeitschrift für romanische Philologie*, XXVI, 6, discussion of etymologies (Mario Roques). *Studi glottologici italiani*, III (Mario Roques). *Studi di Filologia romanza*, IX (P. Meyer). *L'Année linguistique*, I (Mario Roques). *Bulletin de la Société des anciens textes français*, 1902. *Journal des Savants*, 1903, no. 6.

Chronique. Index to Romania, vols. I-XXX, of 300 pages announced. Obituary notices of Alexandre Kirpitchnikof, Baron Bollati de Saint-Pierre, Jakob Stürzinger, and Ch. Loizeau de Grandmaison. Notes and corrections to various articles previously published.



Livres annoncés sommairement. 11 titles. J. A. Candréa-Hecht, *Les éléments latins de la langue roumaine: le consonantisme*. Fr. J. Furnivall, Robert of Brunne's "Handlyng Synne". Octobre.

Gaston Paris. *Le Cycle de la Gageure*. 70 pages. At the time of his death G. Paris had in preparation a series of articles on the romans d'aventure, which he intended publishing ultimately in the *Histoire littéraire de la France*. J. Bédier has prepared the present article from the notes left behind at the author's death. The article is a carefully conducted study in comparative literature, in which more than a score of versions of Shakespeare's story of *Cymbeline* are investigated. These are divided into three main groups and comprise variants from most of the languages of Europe. The internal evidence indicates that the most primitive form of the story is that preserved in a Greek version of late date.

Pietro Toldo. *Pel Fableau di Constant du Hamel*. 13 pages. In this article again we have a study in comparative literature, whose point of departure is a well-known old French fableau. The stories here considered are related more or less closely to the group studied in the preceding article.

Paget Toynbee. *Dante's Uses of the Word Trattato in the Convivio and Vita Nuova*. The word in question is used by Dante in four distinct senses, which are here illustrated by means of numerous quotations from Dante and his commentators.

Mélanges. F. Lot, *Conjectures sur Girart de Roussillon*: 1. *Boson d'Escarpion*; 2. *Odilon*; 3. *Les Desertois*. F. Lot, *Orson de Beauvais*. P. Meyer, *Wauchier de Denain*. G. Raynaud, *Le Dit du Hardi Cheval*. Ernest Langlois, *Traité mis à l'Index au XIII<sup>e</sup> Siècle*. Ernest Langlois, *Integrum > entre*. John Taggart Clark, *Les Explosives sourdes entre voyelles en Italien*.

Comptes rendus. P. Meyer, *La Chançon de Willame* (review of an anonymous edition). Leo Jordan, *Girartstudien* (Gédéon Huet). H. Pirenne, *Chronique rimée des troubles de Flandre en 1379-1380* (M. Wilmotte).

Périodiques. *Zeitschrift für romanische Philologie*, XXVII, 1-2, discussion of etymologies (Mario Roques). *Revue de Philologie française et de Littérature*, XV, 1-4; XVI, 1-4 (P. Meyer). *Le Moyen-Âge*, XIII, 137-173. *Achter Jahresbericht des Instituts für rumänische Sprache zu Leipzig* (Mario Roques).

Chronique. Obituary notices of Oddone Zenatti, W. Borsdorf, and Ulysse Robert.

Livres annoncés sommairement. 13 titles. J.-J. Stürzinger, *Le Pelerinage Jesucrist de Guillaume de Deguilleville*. F. J.



Furnivall, *The Pilgrimage of the Life of Man* englisht by John Lydgate. Herbert A. Strong and L. D. Barnett, *Historical Reader of Early French*. Marius Sepet, *Le Drame religieux au Moyen-Âge*. S. Arthur Strong, *A Catalogue of Letters and other Historical Documents exhibited in the Library at Welbeck*. L. E. Kastner, *A History of French Versification*. Richard Thayer Holbrook, *Dante and the Animal Kingdom*.

GEORGE C. KEIDEL.

## BRIEF MENTION.

In Jules Claretie's delightful *La Vie à Paris*, 1904, he tells us of two *chefs*, the famous Carême, who said that his duty was to flatter the appetite, not to regulate it, and the more scientific Gouffé, who boasted that he could feed up his guests like fowls without exposing them to the least indigestion. To the reader who scanned the list of *Books Received* in the last number, it must have been evident that Carême furnished the bill of fare and not Gouffé. The items are attractive in quality, bewildering in quantity, and the danger to a man of catholic appetite who had been fasting for four months from philological literature was appalling, to say nothing of the admonitions of the more impatient contributors to the feast, who would ask from time to time how this and that dish was relished. Even if such and such a book lay beyond the bounds of my special studies the very bulk would sometimes impose respect; and so it must be a matter of pride to every American scholar that the land that furnished Fay's Concordance of Dante's Divina Commedia has produced two devoted Dantophilists, E. S. SHELDON and A. C. WHITE, to whom we owe the *Concordanza delle opere italiane in prosa e del canzoniere di Dante Alighieri* (Oxford, The Clarendon Press).

It is not a little remarkable that so restless a nation as we are supposed to be should have done so much and so important lexicographical work in so many directions. The preface is written in Italian, and in Italian is another bulky volume, ATTILIO PROFUMO'S *Le fonti ed i tempi dello incendio romano* (Rome, Forzani), a quarto volume of 748 pp., which treats of the author of the conflagration, the persecution of the Christians, with a critical discussion of the problems of the conflagration, critical notes on the documents and a brief general epilogue in which the author protests against the hypercriticism of modern historical methods. The theme is a matter of extreme interest, especially to one who lives in a town that is emerging from one of the greatest conflagrations of modern times; and the temptation is strong to construct a myth or myths that shall explain to future generations the origin and the spread of the Baltimore fire.

Another Italian work deals, if not with the conflagration of Rome, at least with a burning question in the camp of Latin grammar, and we are invited by DON MAURIZIO CHICCO to consider *La congiunzione* CUM. *Studio storico-critico* (Turin, Loescher). Needless to say, I have studied the question in my time—'ancor men duol purch' io me ne rimembri'—and DON

MAURIZIO CHICCO does not offer any such tempting generalization as DITTMAR has done (A. J. P. XIX 112, XXIII 231). He is a peaceable man; the subjunctive does not 'raise a tumult in his breast', as Ambrose Phillips says, a long way after Sappho; and there is no 'seelische Depression' about him as he offers what he calls his approximations to the truth. Here, then, are the things that he considers established,—the gradual development of the subjunctive construction, the origin of the change partly in the slow but continuous development of the language, partly in the various phases in the spiritual life of the nation, the importance of logic, but not to the exclusion of the progressive and organic development of primitive tendencies, the tendencies being on the one hand toward expressing the simple and essential relations by the indicative and the logical shadings (*sfumature*) by the subjunctive, the influence of Greek which hastened the development and extended and enlarged the function and the reach of certain constructions beyond the primitive sphere of their action and their etymological values. Surely these are 'corollaries' enough, perhaps too many. 'Tendencies', 'continuous development', 'spiritual life' are consecrated phrases which we are all tempted to use when we cannot formulate more exactly. Each grammarian picks out the 'corollary' that suits him best, and as a Hellenist I have doubtless been too prone to exaggerate the effect of the Roman wrestle with the Greek idiom (A. J. P. XVII 520). The so-called *cum* iterative with the subjunctive may be explained by implicit *oratio obliqua*—though that leaves the *oratio obliqua* itself to be explained—but it was reinforced by the Greek *ὄρε* with the optative, and the Greek participle is responsible for much that is metaphysicized to death. If the Latin future participle has been seduced by the Greek future participle and the Greek participle with *ᾶν* to break its temperance pledge, why may not the Roman have tried to fashion finite constructions that should rival the multisignificance of the Greek participle? But the whole subject is forbidden ground to me, and I will only add that to me the most attractive part of DON MAURIZIO CHICCO's book is the long array of examples historically arranged. WRIGHT's *English Dialect Grammar* has for its motto, 'Nur das Beispiel führt zum Licht, Vieles Reden thut es nicht'. It is a good motto (A. J. P. XXII 109).—Yet another Italian book, another evidence of the remarkable renaissance of classical studies in Italy, to which I have called attention more than once, is *Graecia Capta*, the title prefixed by the well-known scholar, CARLO PASCAL (A. J. P. XXIV 330) to a collection of essays (Florence, Le Monnier), in which he has traced the obligations of Roman literature to Greek. All the subtitles are attractive, and one of the essays was discussed in the last number of the Journal (A. J. P. XXVI 362), but I have space only for a brief mention of the last, which deals with a probable Greek source of Rutilius Namatianus. There is a strange fascination

about the last adherents of a lost cause. Queen Victoria had a passion for the Stuarts, and almost every one has a weakness for the belated heathen. Mr. Mivart used to maintain that we are all Aryan-pagans at heart and restless under the Semitic yoke, and perhaps that is the reason why I read Rutilius at an age when I might have been better employed than in rebelling against the Sabbatarian strictness of my boyhood. But for all that I remember the thrill with which I read the lines:

Septima quaeque dies turpi damnata veterno  
Tanquam lassati mollis imago Dei.

The probable source of Rutilius Namatianus pointed out by PASCAL is Aelius Aristides' Oration on Rome, itself inspired, as the Italian scholar seems to think, by the famous poem in Stobaeus, which prosaic souls for so many generations took to be a poem on Strength. The suggestion seems to be a novel one. At least I find no mention of it in a stately volume by J. VESSÉREAU, *Cl. Rutilius Namatianus* (Paris, Fontemoing), which must be reserved for further study, as well as JUDEICH'S *Topographie von Athen* in the *Handbuch* series (Munich, Oskar Beck). And yet I could not keep from cutting the leaves to see what position the author has taken on the *ἐννεάκρονος* controversy, which pivots, as so many topographical problems pivot, on a despised preposition. The classical passage is Thuk. II 15: *πρὸς τοῦτο τὸ μέρος τῆς πόλεως*—'fronting this part of the acropolis', that is, if Thukydides uses *πόλις* here for *ἀκρόπολις*, and *πρὸς* strictly for 'fronting'. Then the theory of Dörpfeld, to which JUDEICH adheres, could be maintained and the spade be fortified by syntax (A. J. P. XVIII 120). But here is LAMBERTON with his *Second and Third Books*, and MARCHANT with his *First* and STEUP with his new edition of *Classen's Sixth Book*, all tempting the childlike grammarian that is in me to make a few desultory remarks, but I forbear. Only I wish that STEUP, who seems to have studied MARCHANT and consulted the *Journal* from time to time (see his Appendix to Thuk. IV p. 289), had noticed my remark on Thuk. VI 81, 5: *τὴν πρὸς ἡμᾶς ἔχθραν μὴ ἂν βραχείαν γενομένην*, in my review of MARCHANT'S *Sixth Book* (A. J. P. XVIII 244). Of course I am glad to see that in his note on Thuk. I 27, Mr. MARCHANT has vailed his proud stomach to the extent of admitting the possibility of *oratio obliqua* opt. for *or. obl. ind.* (A. J. P. XIII 258), and acknowledges the cogency of the example which I advanced from Thuk. VIII 92, 3. On the notorious II 8, 2 *ὄντες μὲν καὶ πρὸ τοῦ μὴ ταχεῖς*, he has nothing more satisfactory to offer than an interpretation of Croiset's note. 'It is as if he had said *ὡς εἰκὸς μὲν ἦν καὶ πρὸ τοῦ μὴ ταχεῖς ὄντας*'. But this utterly fails to explain the genesis of the construction. See my note on Justin Martyr, *Apol.* I 9, 4: 'As *μή* is the regular negative with the articular participle, so when

the participle is predicative and the article omitted  $\mu\eta$  is often retained in later Greek, sometimes in classical'. Cf. Plato, Soph. 254 D, 258 C, Legg. 733 B, and for the later time A. J. P. I 56. If we are to re-write the passage in order to understand it  $\tau\hat{\omega}\nu \mu\eta \tau\alpha\chi\acute{\epsilon}\omega\nu$  would be more simple and satisfactory.

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In his very creditable paper *Temporal Sentences in Herodotus* (Proceedings of the American Academy of Arts and Sciences for July, 1905), Mr. BRACKETT, a young scholar for whom Professor WEIR SMYTH stands sponsor, has shown up some more of Fuchs's delinquencies and has attacked some of my positions in my review of Fuchs, A. J. P. XXIV 400-402. Fuchs is easy game. As Ritschl said once of Madvig's assault on Zumpt, 'Es ist sehr leicht an Zumpt Ritter zu werden', and no one will be surprised to learn that Fuchs has omitted this and that (A. J. P. XXV 109, 231, 347). As for my share, perhaps if it were not for my brachylogy, or as Mr. BRACKETT prefers to call it, my brachyology, I might have escaped his censure, but 'Yo me despecho', as Sancho says. 'Der Teufel der ist alt. So werdet alt ihn zu verstehen'. My observations on the negative with the historical tenses were publicly formulated not in 1881 as Mr. BRACKETT supposes, but in 1867, the date of the first edition of my Latin Grammar, and at the same time stress was laid on the overlapping of the imperfect in temporal sentences of antecedence—a matter that has been too much neglected (A. J. P. XXIV 400). I am glad that Mr. BRACKETT has watched it so closely, even if we are not in accord about all the special applications. As  $\sigma\upsilon \pi\acute{\rho}\iota\nu = \acute{\epsilon}\omega\varsigma$ , see A. J. P. II 480. Two specimens of Mr. BRACKETT's uniformitarianism and I pass on. In IV, 42 he gets rid of  $\acute{\epsilon}\omega\varsigma$ — $\acute{\alpha}\phi\iota\kappa\nu\acute{\epsilon}\sigma\theta\alpha\iota$  by taking  $\acute{\epsilon}\omega\varsigma \acute{\epsilon}\varsigma$  as *usque ad*, a view in which he has been anticipated by Helbing. To be sure, there is no warrant for  $\acute{\epsilon}\omega\varsigma \acute{\epsilon}\varsigma$ , *usque ad* until long after Herodotos, and to escape a syntactical difficulty Mr. BRACKETT has foisted a neologism on Herodotos, and so in I 165 he makes a violent change in the text to save Herodotos from a perfectly innocent  $\pi\acute{\rho}\iota\nu \eta$  c. inf., which, it seems, Herodotos happens not to have used elsewhere after a negative in *oratio obliqua*. The optative would be the mechanical *oratio obliqua* equivalent of the *oratio recta* subjunctive here, but the Greeks have no great love for the optative in temporal sentences of limit—why I cannot say—and the congenial infinitive is used by preference instead. Herodotos has a strong leaning to *repraesentatio*, as we all know, but there is no reason to me discernible, why he should not have deviated into the infinitive. See my article on  $\pi\acute{\rho}\iota\nu$ , A. J. P. II 476, which Sturm, on whom Mr. BRACKETT relies mainly, would have done well to consult before preparing his useful monograph.



In the advertisement to the second edition of Lewis's Translation of Juvenal I read that 'George Long somewhere says that the greatest scholar in Europe will occasionally be guilty of mistakes, which a schoolboy will be able to point out'. This is a saying of great comfort to a *primesautier* nature such as mine is, and when I think of the additions I myself have made to what Flaubert calls 'Le dossier de la bêtise humaine' I overflow with charity toward all my fellow-blunderers. But it is asking too much to ask that I suppress all the amusement that comes from the wisdom of 'irresponsible reviewers'. A journal like this is a manner of Kronion beset with thorns and beaten by the fierce light of criticism. If I sin here, I must make confession here. But the 'irresponsible reviewer' is quite safe under the shelter of his anonymity, and I might fill pages of *Brief Mention* with choice specimens of 'literary' reviews of philological works. The *Spectator* seems to be a quarry of such things, and if I did not owe the *Spectator* an ancient grudge (A. J. P. XXVI 115), I might draw on its pages more freely. But one thing I cannot keep back. When MAHAFFY'S *Hellenism* came out, *Progress of Hellenism in Alexander's Empire* (University of Chicago Press), I said to myself: 'This is evidently a slight performance made up mainly of reminiscences of what the author has already written on the subject (A. J. P. IX 255) and of advertisements of what he is going to write. True, in his most careless moods, Mr. MAHAFFY is usually amusing and suggestive. This time, he is hardly up to his own standard, and at all events the Journal is not the place in which to discuss his thesis that Xenophon the runaway of Athens is the forerunner of Hellenism'. Now, very much to the same effect is a review of MAHAFFY'S *Hellenism* in the *Spectator* for Sept. 9, 1905. But, as often happens, MAHAFFY'S volume only served as an excuse to the reviewer for airing his own views of Hellenism, and as he warms up to his subject he becomes delightful. 'Then', he says, 'there are the two Dions, Chrysostom and the Halicarnassian, each admirable in his own way' but not so admirable, I venture to say, as the reviewer himself. Two explanations of Dion the Halicarnassian present themselves to my mind. Either the reviewer was so familiar with Dion. Hal. that he could venture to call him by his 'Kosename', or—the thing belongs to the category of Porphyr(y), for Porphyr.(io), Herod(otos) for Herod.(ian), Maximus Tyr(annus) for Max. Tyr.(ius), all documented blunders.

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 RICHARD CLAVERHOUSE JEBB.

 Born August 27, 1841, died December 9, 1905.
 

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ΑΡΕΤΑΔ' ΕΠΙΜΟΧΘΟΟ

μὲν τε]ΛΕΥΤΑΘΕΪΚΑΔ' ΟΡΘΟC

ἀνδρὶ κ]ΑΙΕΥΤΕΘΑΝΗΙΑΕΙ

 περ πο]ΛΥΖΗΛΩΤΟΝΕΥΚΛΕΪΑCΑΓΑΛΜΑ
 

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The arrival of JEBB'S *Bacchylides* interrupted my work on *Brief Mention*, and every moment I could spare from the exacting engagements of the opening session was given to the loving study, the lingering enjoyment of a book, which I little thought was to be the last of the great Hellenist's achievements. Bacchylides is the inevitable foil of Pindar, so that JEBB'S commentary on the younger poet is a manner of commentary on the older, and almost every page has its lesson for one who has long been under the spell of the haughty genius whom JEBB understood so well. Indeed, if JEBB had fulfilled the promise that lay implicit in his essay on Pindar and had done for the Theban what he has done for the Ceian, I should have been content to learn instead of undertaking to teach. Grammarians, it is true, do not spare grammarians,—such is the savagery of our tribe,—but I am literary man enough not to invite a disastrous comparison with such spiritual insight, such artistic faculty, such unerring taste. These are qualities that I recognized at once in the firstlings of JEBB'S work, his *Electra of Sophocles* (1867), his *Ajax* (1869), published in the *Catena Classicorum*, both editions destined to be eclipsed, but only by himself; and when a Cis-Atlantic professor undertook to adapt the English scholar's work to the use of American college boys, I remonstrated against the liberties he had taken in language much less urbane than that of *Brief Mention*. From that day to this each advance in my own studies has brought with it enhanced appreciation of the Hellenist, the humanist; and the interest I felt in the successive stages of his brilliant career was heightened by personal intercourse, begun during his visit to Baltimore in 1892 and renewed in the last two summers. This is not the time nor this scant page the place for a calm survey of the work of such a life. To speak of that work hastily in view of its volume, in view of its literary finish, would exhibit a flagrant disregard of the example he himself has set, but these few words, which I have stopped the press to insert, may serve to shew that England's loss is America's loss in a more intimate sense than that in which it has affected the wider world of Hellenic letters.

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## RECENT PUBLICATIONS.

Thanks are due to Messrs. Lemcke & Buechner, 11 E. 17th St., New York, for material furnished.

### AMERICAN.

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Gleason (Clarence W.) *Greek prose composition*. New York, *Amer. Book Co.* 2-155 pp. 12°, cl., 80 cts.

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Aristophanes. *The Acharnians*; ed., with copious notes, by C. E. Graves. New York, *Macmillan*, 1905. 16+143 pp. 16° cl., 90 cts. net.

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Curme (G. O.) Grammar of the German Language. London, 1905. 8°, 15s.

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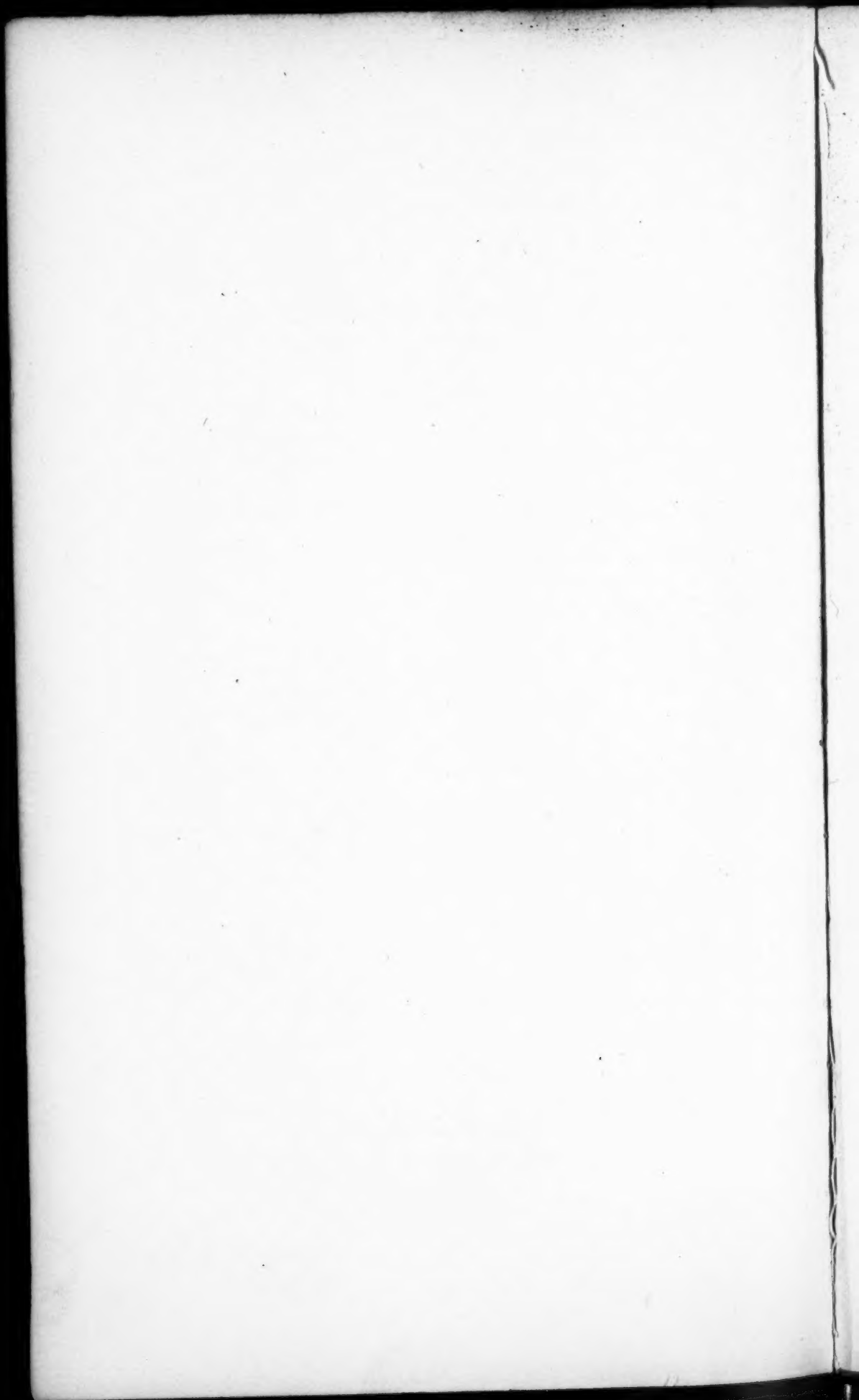
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CORRECTION.—For ἀνακατάστασις, p. 362, l. 32, read ἀποκατάστασις. There is no such ἀνω κάτω compound in Greek as \*ανακατάστασις.





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